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HANDBOOK OF PĀLI.

BEING

AN ELEMENTARY GRAMMAR,
A CHRESTOMATHY, AND A GLOSSARY.

COMPILED BY

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WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1883.

TO THE REVEREND

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VICE-PRESIDENT OF THE PHILOLOGICAL SOCIETY,

AS A TOKEN

OF FRIENDSHIP AND RESPECT.

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PREFACE.

THE Handbook of Pāli which I place before my readers consists of three parts, an Elementary Grammar, a Chrestomathy, and a Glossary.

I have called the grammar an *elementary* one, because no attempt has been made to distinguish the different periods in the development of the language. To write a scientific grammar of Pāli, it would be necessary not only to have recourse to the different so-called ancient Prākritic dialects, but also to the modern Āryan languages of India, more especially Mahrāṭhī. I believe Mahrāṭhī to be, if not the daughter of Pāli, at least more closely allied to it than any other of the Indian vernacular tongues; and among these I include also Sinhalese. In fact, a scientific Pāli grammar can, in my opinion, only be written as part of a comparative grammar of the Āryan languages of India.

I have called this work a Handbook of Pāli. This requires some explanation. I am well aware that Professor Forchhammer, in his report of the Rangoon High School, 1879-1880, has shewn conclusively, as did the late Professor Childers before him, that Pāli means only Sacred Texts. Professor Forchhammer, quoting from Burmese books, says: "The Tipiṭaka Pāli was written by means of the Magadha-bhāṣhā;" and again, "The Pāli of the Tipiṭaka may be preached by means of any language." He goes on to remark that "a Pāli grammar and a Pāli dictionary must

appear to the Burmans as an incomprehensible misnomer, or at best what to us would be a Bible dictionary or a grammar of the New Testament." I believe the examples are not very well chosen. In a grammar of the New Testament we expect to find the New Testament Greek. A Bible dictionary would mean a cyclopædia, in which one can find information on any Bible subject.

I could have chosen "Handbook of Māgadhi" as a title of the book; but this would imply more than is actually given in the book. Under such a title one would expect to find a grammar of the Māgadhesse Inscriptions and of the Māgadhi of the drama. Moreover, in calling it a Handbook of Māgadhi, I should have committed myself to a definite statement about the country in which the language of the Buddhist Scriptures was spoken. Pāli means for European scholars the sacred language of the Buddhist Scriptures, and as a matter of convenience this designation ought to be kept until conclusive proofs are adduced to shew in which part of India this Prākṛit dialect was spoken. We have moreover the excellent authority of Subhūti, who calls his *Abhidhānappadīpikā* a Pāli dictionary, and his *Nāmamālā* a work on Pāli grammar.

As a reading-book I have chosen the *Paritta*. The text is based on a MS. in the British Museum (Or. 1092), written in Sinhalese characters. Besides this I had several printed Burmese copies, and one printed Sinhalese copy of the book. They however vary in the selection they give. None contains all the extracts given in the reading-book. Part of the *Paritta* has, as is well known, been published by the late Professor Childers, and by the late M. Grimblot, with notes and translations by M. Léon Feer. Some of the suttas which in the "Extraits du *Paritta*" are given as

belonging to the Sutta Nipāta occur also in the Saṃyutta Nikāya. The two suttas of the Dīgha Nikāya were published by the late M. Grimblot in the "Sept Suttas Pālis." I have consulted the MSS. of the individual Nikāyas in constituting the text. The translation of the Sutta Nipāta given by Professor Fausböll in the "Sacred Books of the East" was of great service to me in deciding on the merits of the various readings. I have not seen the "Ceylon Friend," in which the late Rev. D. Gogerly has translated most if not all the suttas belonging to the Paritta. I shall take an early opportunity of giving a more elaborate account of the compilation of the book and the different versions which we have of it.

The other extracts given are "A Collection of Kammavācās." If the Paritta was intended to represent the style of the Sutta Piṭaka, these may be taken as a fairly good specimen of the Vinaya Piṭaka. I also reserve for a later occasion any mention of the relation of the Kammavācās to the Vinaya Piṭaka, viz. if they stand in the same relation to the Mahāvagga and Cullavagga as the Pāṭimokkha stands to the Sutta Vibhaṅga. The text of the Kammavācās is based on MSS. belonging to the Bodleian Library (Pāli 1 and 2). They are written in the square character, and represent the usual Burmese orthography. A distinction between linguals and dentals is seldom made, nor do they write *anusvāra* after *i* and *u*. For several chapters I have consulted other MSS. in the British Museum, and some belonging to the Liverpool Free Library. They present the same texts, and are also written in the square painted character. Whilst examining the Liverpool MSS., in company with Professor Rhys Davids, to whom they had been sent by Sir James Allanson Picton for

identification and report, we found that one of them (No. L 24091) was of especial value, as it contained a few extra Kammavācās not appearing in the usual text which I have given in the Chrestomathy. Professor Spiegel and Mr. Dickson have published part of the text (see Bibliography).

The third part contains the Glossary. I have omitted in it all proper names. In employing two sorts of type and hyphens I have tried to distinguish between compound words and simple ones. Compound words ought all to have been given under their last member, as is done in Benfey's Sanskrit Dictionary. This is the only scientific way. The last member in the Indo-European languages is explained by the preceding ones, or as the late Professor Benfey put it in his lectures, "the defining members always precede the defined." But as all the second members did not occur in the glossary, I had to give up this plan, and to limit myself to using italics for compound words. I employ capitals, however, for compound words when the individual meaning of the component parts is another than that of the whole word; e. g. *aḍḍhayogo* was printed in capitals for that reason. I have not attempted to explain the different philosophical terms which occur in the extracts. I give mostly one translation, and put a *t. t.* (technical term) after them. Fault may perhaps be found with the explanation of *Nibbāṇam* as the summum bonum of the Buddhists; but among so many different views it seems to me best neither to offer an opinion nor to defend one.

I have given the third person singular present of the verb, and translated this throughout with the infinitive. The third person singular present, as is well known, has in Indian grammar the same value as the infinitive of modern grammar. It is the type given for the verb by the

native grammarians. To give the so-called root did not commend itself to me—for two reasons. First,—the principle of the root-theory has been recently, and not without reason, greatly shaken, so that it would not be wise to introduce it. Secondly, it is difficult to determine what is the root of a Pāli word. I have given the nominative case of nouns, and here I think I may deserve some blame. But, as is shewn in the chapter on declension, through the working of the phonetic laws none of the declensions keeps within its own range, and the crude form of a Pāli noun is thus not easily fixed.

I have availed myself on every occasion of all the books published on Pāli grammar, and consulted Childers's Dictionary of the Pāli Language. These works will be found in the appended Bibliography. I name here more particularly the works of Professors Kuhn and Minayeff, of M. Senart, of the Terunnānsē Subhūti, and of Dr. Trenckner.

I hope the Tables of Alphabets will be found useful.

In conclusion, I have to thank Dr. Morris for many valuable suggestions, and for his kindness in looking over the proof-sheets. I am also indebted to the authorities of the Bodleian Library, the British Museum, and the India Office Library, for the courtesy and ready help I have uniformly received from them.

O. FRANKFURTER.

Oxford, February, 1883.

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LIST OF ABBREVIATIONS.

abl.=ablative.	p. p. p.=participle of the perfect passive.
acc.=accusative.	par.=parasmai.
adj.=adjective.	part.=particle.
adv.=adverb.	pass.=passive.
aor.=aorist.	pers.=person.
ātm.=ātmane.	pe=peyyalo, etc.
caus.=causative.	pl.=plural.
comp., cp.=compare.	prep.=preposition.
cond.=conditional.	pres.=present.
conj.=conjunction.	pret.=preterite.
dat.=dative.	sep.=separately.
f.=fem.	sing.=singular.
foll.=following.	t. t.=technical term.
fr.=from.	voc.=vocative.
fut.=future.	J.A.=Journal Asiatique.
gen.=genitive.	J. R. A. S.=Journal of the Royal Asiatic Society.
ger.=gerund.	B. B. = Bezzenberger, beiträge zur kunde der indogermanischen sprachen.
Imperat.=Imperative.	K. B.=Kuhn's Beiträge.
inf.=infinitive.	K. Z =Kuhn's zeitschrift für vergleichende sprachforschung.
instr.=instrumental.	Z. D. M. G. = Zeitschrift d. deutschen morgenländischen gesellschaft.
loc.=locative.	
m.=masculine.	
n.=neuter.	
num.=numeral.	
opt.=optative.	
p. f. p. = participle of the future passive.	
p. p. = participle present.	

HANDBOOK OF PĀLI.

PART I.

AN ELEMENTARY GRAMMAR.

§ 1. THE ALPHABET.

PĀLI, the sacred language of the Buddhists, is written, according to the countries from which the MSS. come, either in Sinhālese (Ceylon), Burmese (Burma), or Kambodian (Siam) characters. The system of writing in the original characters is syllabic and consonantal (as will be seen from the appended table).

To transliterate these characters the following system is now mostly adopted:—

VOWELS:	<i>a ā</i>	<i>i ī</i>	<i>u ū</i>	<i>e</i>	<i>o</i>
NASAL VOWELS:	<i>aṃ</i>	<i>iṃ</i>	<i>uṃ</i>		
CONSONANTS:	<i>k</i>	<i>kh</i>	<i>g</i>	<i>gh</i>	<i>ṅ/</i>
	<i>c</i>	<i>ch</i>	<i>j</i>	<i>jh</i>	<i>ṭ/</i>
	<i>ṭ</i>	<i>ṭh</i>	<i>ḍ (ḷ)</i>	<i>ḍh (ḷh)</i>	<i>ṇ̣</i>
	<i>t</i>	<i>th</i>	<i>d</i>	<i>dh</i>	<i>ṇ</i>
	<i>p</i>	<i>ph</i>	<i>b</i>	<i>bh</i>	<i>m</i>
	<i>y</i>	<i>r</i>	<i>l</i>	<i>v</i>	
	<i>s</i>				
	<i>h</i>				

§ 2. PRONUNCIATION.

The vowels are pronounced in the Continental way. The short *a* has mostly the indistinct sound as in English *but*. The nasal vowels are now pronounced in Ceylon and Burma

like the guttural nasal in English *hang*. *e* and *o* are metrically always long, but *pronounced* short before two consonants.

The consonants are pronounced in the manner known from Sanskrit grammar.

c is English *ch*.

ñ is the Spanish *ñ* and French *ng* in *campagne*.

v is pronounced as English or French *v*, except when preceded by a consonant in the same syllable, in which case it has the sound of English *w*.

The aspirated letters, surd and sonant, are pronounced as the corresponding non-aspirates followed by *h*.

The sound of the nasal is defined by the letter which follows it, *cf.* English *hang*, *hand*, *bench*, *hemp*.

§ 3. CLASSIFICATION OF LETTERS.

All the vowels and consonants are arranged by the native grammarians under the following classes:—

- 1) *a k kh g gh ñ* and *h* are considered gutturals (*kaṇṭhaja*).
- 2) *i c ch j jh n* and *y* are termed palatals (*tālaja*).
- 3) *u p ph b bh m* are termed labials (*oṭṭhaja*).
- 4) *t th ḍ (ḷ) ḍh (ḷh) ṇ r* are termed linguals (*muḍḍhaja*).¹
- 5) *t th d dh n l s* are termed dentals (*dantaja*).
- 6) *e* is termed gutturo-palatal (*kaṇṭhataḷaja*).
- 7) *o* is termed gutturo-labial (*kaṇṭhoṭṭhaja*).
- 8) *v* is termed dento-labial (*dantoṭṭhaja*).

§ 4. VOWELS.

1) Pāli being one of the Indian dialects, is best considered in comparison with one of those dialects of which the grammar is already firmly established, viz. Sanskrit.

¹ In the Sacred Books of the East, edited by Prof. Max Müller, the palatals are printed, like gutturals, in italics, and the cerebrals likewise as dentals in italics, thus: *k kh g gh ñ*, *t th d dh n*.

This transliteration seems to imply that the palatals arise always from the gutturals, and that they stand in the same relation to these as the linguals stand to the dentals. This is, however, not the case in Pāli.

The system adopted in this handbook is used in most of the texts published up to the present time, such as Dr. Oldenberg's edition of the Vinayapīṭaka, Prof. Fausbøll's Jātaka, and also in Childers's Dictionary of the Pāli Language.

2) In comparing Pāli with Sanskrit forms, it must always be kept in mind that Sanskrit is not to be regarded as the parent language: but as the dialect which best represents the primitive Āryan speech, to which Sanskrit and Pāli stand in the relation of elder and younger sisters.

In comparing the Pāli vowels with those of Sanskrit, we find that Pāli has no written characters for the *r* and *l* vowels. It has not the diphthongs *ai au*, and lacks the long nasal vowels.

We find therefore in Pāli three short vowels *a i u*, and five long vowels *ā ī ū e o*, and three nasal vowels *aṃ iṃ uṃ*, which are also considered long, and which are technically called *niggahīta*.

As to the accent, which plays such a conspicuous part in Vedic Sanskrit, no accented texts have been handed down. It is, however, clear that Pāli possessed a free accent just as much as Sanskrit, and every other Āryan language. It is now the fashion in Ceylon and Burma to give the accent to the long syllable in every word.

A syllable is considered long, if it contains one of the long, or nasal vowels, or a short vowel followed by two consonants.

A Pāli word may only end in a vowel or nasal vowel. For exceptions see the chapter on Sandhi.

§ 5. SHORT VOWELS.

In comparing the Pāli vowels with those of Sanskrit, it will be seen that the short vowels *a i u* correspond as a rule to those of Sanskrit.

A short vowel followed by two consonants corresponds to a Sanskrit long vowel; thus we have:—*maggo* Skr. *mārga* 'path'; *majjāro* Skr. *mārjāra* 'cat'; *ratti* Skr. *rātri* 'night'; *saddhiṃ* Skr. *sārdham* 'with'; *ikkhati* Skr. *īkshati* 'to look'; *kitti* Skr. *kīrti* 'fame'; *tiṭṭhaṃ* Skr. *tīrtha* 'landing-place'; *dhutto* Skr. *dhūrta* 'gamester'; *muttaṃ* Skr. *mūtra* 'urine'; *suttaṃ* Skr. *sūtra*.

An original long vowel following a simple consonant can arbitrarily be shortened by doubling the consonant. This seems only to be graphic, as in the metre no difference is made between a form *bahunnaṃ* and *bahūnaṃ*, gen. plur. m. and n. of *bahu* 'much,' or *allāpo* and *ālāpo* 'speech.'

In the gen. plur. m. and n. of the numerals *tinnaṃ pañcanaṃ channaṃ* the forms with doubled nasals are in use.

The syllable *ya* is changed to *i*. Among the examples given is *nigrodho* for Skr. *nyagrodha*, *majjhimo* for Skr. *madhyamā*. The process called *SAMPRASĀRAṆA*.

In the same way *va* is contracted into *u* in such words as *latukikā* Skr. *laṭvakā* 'quail.'

§ 6. Pāli has, as was shown above, no written character corresponding to the Sanskrit *r* and *l* vowels.

It is a well-known fact that those two vowels originate in Sanskrit and other languages for the most part through the abbreviation of a syllable which contains an *r* or *l* through the influence of the accent.

Theoretically, therefore, one would expect to find in Pāli a short syllable containing an *r* or *l* element. This *r* or *l* element may be inherent in the vowel. We find a whole syllable with the consonant *r* to represent the Sanskrit vowel.

r, practically speaking, therefore, is represented in Pāli by one of the short vowels *a i u* or by the consonant *r* in conjunction with one of the vowels *a i u*, which in this case are vowel fractures (*svarabhakti*).

There is no fixed rule for the use of these vowels, and in different, sometimes in the same, texts, they are used indifferently in the case of the same word, and the divergency in the use of these vowels shows that they were employed in a merely tentative way to indicate the sound in writing.

1) *a=r* in *kato* Skr. *kr̥tā* 'made'; *gaṇhāti* Skr. *gr̥hṇāti* 'to seize'; *mato* Skr. *mṛtā* 'dead'; *taṇha* Skr. *tr̥shṇā* 'lust.'

2) *i=r* in *isi* Skr. *ṛshī* 'a sage'; *kicco* Skr. *kr̥tyā* 'what is to be done'; *piṭṭhaṃ* *piṭṭhī* Skr. *pr̥shṭhā* 'back'; *inaṃ* Skr. *ṛṇā* 'debt.'

3) *u=r* in *saṃvuto* Skr. *saṃvr̥tā* 'restrained'; *uju* Skr. *r̥jū* 'straight.'

4) *r=r* in *iritvijo* Skr. *ṛtvij* 'a priest'; *iru* Skr. *ṛc* 'hymn';

brūheti Skr. *br̥mhayati* 'to increase'; *brahā* Skr. *br̥hánt* 'great'; *rukkho* Skr. *ṛkshá* 'tree.'

5) *r*=*a* or *i* or *u* in the same word:

migo mago Skr. *mṛgá* 'antelope'; *accho ikko* Skr. *ṛksha* 'bear'; *pathavī puthuvī* Skr. *prthivi* 'earth'; *sati samuti* Skr. *smṛti* 'thought'; *ruddhi vadḍhi* Skr. *ṛddhi* 'increase.'

The long *r* vowel is of later development in Sanskrit, and has therefore no equivalent in Pāli.

The so-called root *klip*, the only one which contains an *l* vowel, in Sanskrit becomes *kappati*.

§ 7. In comparing Pāli words with corresponding Sanskrit, in several instances a difference in the vowels is to be found. This is generally the case in unaccented syllables, and the reason for such a practice lies in assimilation. In several instances, however, words are used with both vowels.

muti mati Skr. *matí* 'mind'; *pana puna* Skr. *púnar*; *puriso puruso* Skr. *púrusha* 'man'; *ucchu* Skr. *ikshú* 'sugar-cane.'

Pukkuso Skr. *Pukkaça*; *Kondañño* Skr. *Kaúṇḍinya*; *candimā* Skr. *candrāmas* 'moon'; *saddhiṃ* Skr. *sārdham*; *jigucchati* Skr. *jugupsati* 'to dislike'; *timisaṃ tamisaṃ* Skr. *tamisra* 'darkness'; *Timiṅgalo Timiṅgilo* Skr. *Timiṅgila*; *nitthubhati nitthubhati* Skr. *nishṭhiv* 'to spit out'; *mucalindo* Skr. *mucilinda* 'a tree'; *āyasma* Skr. *áyushmant* 'venerable'; *kuṭumbaṃ kuṭimbaṃ* Skr. *kuṭumba* 'family.'

Where a difference in the vowel takes place in conjunction with one of the semivowels or nasals, the vowels only designate a partial vowel, such as in *garu* Skr. *guru*, Greek *βapú*.

§ 8. LONG VOWELS.

The long vowels *ā ī ū* agree with the corresponding Sanskrit, with the exception above stated, that a long vowel followed by two consonants is represented in Pāli by a short one.

1) *ā*: *ā=ā* 'the prep.' *sādhū* Skr. *sādhū* 'good'; *dātā* Skr. *dātṛ* 'giver.'

2) *ī*: *īti* Skr. *īti* 'calamity'; *gītaṃ* Skr. *gīta* 'a song'; *jīvitaṃ* Skr. *jīvita* 'life.'

3) ū : *ūno* Skr. *ūna* 'deficient'; *sūpo* Skr. *sūpa* 'broth'; *mūlho* Skr. *mūḍha* 'foolish.'

§ 9. The long vowels *e* and *o* correspond to the Skr. diphthongs *e* and *o*, and sometimes to the diphthongs *ai* *au*.

They combine therefore *guṇa* and *ṛddhi* of *i* and *u*, and they go back to these vowels accordingly, before a compound consonant.

1) *ē* : *eti* Skr. *eti* 'he goes'; *ekaṃ* Skr. *eka* 'one'; *hetu* Skr. *hetu* 'cause.'

jeguccho 'contemptible' goes back to *jigucchā*; *kelāso* 'suffering from a cutaneous complaint' to *kilaso*.

edisō *eriso* *edikkho* *erikkho* 'such' to *idaṃ*.

gelaññaṃ 'sickness' to *gilāno*, in which, however, the *i* is *svarabhakti* for Skr. *glāna*.

2) *ē* = Skr. *ai* :

Erāvaṇo Skr. *Airāvaṇa*.

etihiyaṃ Skr. *aitihya* 'traditional instruction.'

ekāgāriko Skr. *aikāgārika* 'a thief.'

3) *aya* is contracted to *e* in the middle of a word; *katheti* = *kathayati* 'to relate'; *jeti* = *jayati* 'to conquer.'

4) *e* arises out the contraction of *avi* in *e.g.* *thero* Skr. *sthavira* 'an elder.'

1) *o* : *okaṃ* Skr. *okas* 'a house'; *ojo* Skr. *ojas* 'splendour'; *lobho* 'covetousness' from *lobhati* Skr. *lobha* 'to be greedy'; *moho* Skr. *moho* 'delusion'; *doso* Skr. *dosha* 'blemish.'

pothujjaniko 'belonging to an unconverted person,' *puthujjano*; this latter stands for Skr. *prthak*. A form *puthujjaniko*, however, is also given.

2) *o* = Skr. *au* :

opammaṃ Skr. *aupamya* 'comparison.'

orabbhiko Skr. *aurabhrika* 'a shepherd.'

odariko and *odaro* Skr. *audārika* 'greedy.'

3) *ava* is contracted to *o* in the beginning of a word; the fuller form is almost always also in use: *otāro* and *avatāro* 'descent'; *okāro* *avakāro* 'vileness.'

4) *o* sometimes arises from the vocalisation of *v* and its combinations with *ā* as *hoti* = *bhavati* and *dhovati* Skr. *√dhāv* 'to wash.'

§ 10. THE NASAL VOWELS.

The nasal of every class, if preceded by a vowel, may arbitrarily become niggahīta. They correspond in every respect to Sanskrit.

For a nasalized vowel, a simple long one can be substituted: *siho* 'lion' for Skr. *simha*; *ṛisati* Skr. *viṃṣati*. *saṃ* very often becomes *sā*: *sārāgo* 'possessed of passion.'

Every one of the five nasals can, before any other consonant or nasal, become niggahīta. The MSS. vary greatly in the expression of the nasals: *aṃṇo*, *añño*, 'other,' *paṃha*, *pañha* and *paṇha* 'question.' In very many cases the long vowel and the nasalized vowel appear in the same word.

In later texts a short vowel is often nasalized: *nagaraṃ* becomes *naṅgaraṃ*. This seems, however, a mistake of the Sinhalese copyists.

§ 11. INTERCHANGE OF VOWELS.

By the side of *bhiyo bhiyyo*=Skr. *bhūyas* we find *yebhuyyo yebbhūyo*, which is a contraction of *yad*+*bhūyas*.

Skr. *a* appears as *ū* in the last part of such compounds as *addhagū kataññū*, which stand respectively for Skr. *adhvaga* and *kṛtajña*.

In *merayaṃ* 'intoxicating liquor,' Skr. *maireya*, second *e* appears in Pāli as *ā*. In *milakkho* Skr. *mleccho* the Pāli preserves the older form. It stands for *MLASKA*.

We sometimes find the gunated forms of words in Pāli by the side of Sanskrit ungunated.

§ 12. CONSONANTS.

The consonants are divided by the native grammarians into *ghosavā* 'sounding,' and *aghosā* 'surd.' They are:—

GHOSAVĀ: *g, gh, ṇ; j, jh, ñ; ḍ, ḍh, ṇ; d, dh, n; b, bh, m; y, r, l, v, h.*

AGHOSĀ: *k, kh; c, ch; ṭ, ṭh; t, th; p, ph; s.*

The simple consonants of Pāli mostly agree with those of Sanskrit and the other Indo-European languages.

The Gutturals, Palatals, Linguals, Dentals, Labials, as well as the semivowels and *s* and *h*, correspond in Sanskrit and Pāli.

Pāli possesses all the consonants of Sanskrit, with the exception of the palatal and lingual sibilant; the last of which is even in Sanskrit of late origin, and occurs only in the numeral *śaśh* and its derivatives, and in a few words in conjunction with the linguals according to phonetic rules. The dental sibilant *s* takes the place of the three sibilants of Sanskrit. However, the aspirated surd palatal is found in, *e.g.*

chakam Skr. चकृत 'dung'; *chāpo* Skr. चāva 'young of an animal'; *charo* Skr. čava 'a corpse.'

Skr. *śaśh*, which goes back to a form *svaks*, is represented in Pāli by the form *cha* and *chal*.

§ 13. PHONETIC CHANGES.

None of the changes pervades the whole grammar; they only take place optionally, and can scarcely be called consistent. In most instances the leading motive for the change is euphony or false analogy; in many instances also two forms occur, of which one preserves intact the form known from Sanskrit grammar.

GENERAL REMARKS.

1) For Skr. *mleccha* Pāli has *milakkho* 'a stranger.' Here the Pāli form is the older one, just as in *bhisakko* Skr. *bhishaj* 'physician.'

2) Palatals, in conjunction with one of the semivowels *y*, *v*, become sometimes dentals.

3) Cerebrals *ḷ*, *ḷh*, can optionally be substituted for *ḍ*, *ḍh*, in the middle of a word between vowels, the difference only being graphic, *e.g.*

khiḍḍā kilā Skr. *krīḍa* 'play'; *mūḷho muḍho* Skr. *mūḍha* 'foolish'; *dalho* Skr. *drḍha* 'firm.'

4) Through the influence of *r*, vowel or consonant, and *s* and *h*, the dentals are sometimes made cerebrals, *e.g.*

ḍahati Skr. *√dah* 'to burn'; *daddho* Skr. *dagdhā* 'burnt.'

hato Skr. *hrtá* 'seized'; *pati* Skr. *prati* 'to.'

upatthāpanam Skr. *upasthāpana* 'providing.'

5) *l* = *d* is substituted sometimes for *n*, e.g. *mulālo* Skr. *mṛnala* 'lotus-fibre'; *veḷu veṇu* Skr. *veṇu* 'bamboo.'

6) An interchange between *d* and *r* takes places, e.g. in *ekādāsa ekārasa* 'eleven'; *ediṣo eriso* 'such.'

7) The mutes of one class are occasionally used for the mutes of another :

Pakudho and *Kakudho*.

kipilliko and *kipillako* Skr. *pipīlika* 'ant.'

gaddūhano Skr. *dadrūghna* 'good for leprosy.'

takkollam Skr. *kakkola* 'bdellium.'

samputito saṅkutito saṅkucito from Skr. $\sqrt{\text{kuṭ}}$ or $\sqrt{\text{kuc}}$ 'shrivelled'; *cikicchati* and *tikicchati* Skr. *cikits* 'to care'; *jighacchā dighacchā* Skr. *jighatsā* 'hunger.'

8) For sonants the surds appear :—

pātu Skr. *prādur* (in comp.).

akilāsu Skr. *aglāṣnu* 'healthy.'

chakalo Skr. *chagala* 'a he-goat.'

palikho paligho Skr. *parigha* 'an iron beam.'

mudiṅgo mutiṅgo Skr. *mṛdaṅga* 'a kettle-drum.'

thakaṃ Skr. *sthagana* 'covering.'

chāpo Skr. *çāva* 'young of an animal.'

palāpo Skr. *palāva* 'chaff,' perhaps through the influence of *palāpo* Skr. *pralāpa* 'nonsense.'

avāpurati and *apāpurati* Skr. *ava* + $\sqrt{\text{vṛ}}$ 'to open.' Several derivatives of *sad* show *t* in the place of *d*.

9) An interchange between surd and sonants takes place, e.g.:

Sāgalā Skr. *Çākala*; *elamūgo* Skr. *eḍamūka* 'deaf and dumb.'

Nighaṇḍu Skr. *Nighaṇṭu*.

For the cerebral *ṭ* in such instances *!* appears, e.g.

ālaviko Skr. *ātavika* 'dwelling in forests'; *cakkavāḷam* and *cakkabālo* for Skr. *cakravāṭa* and *cakrabāla*.

10) We find *v* interchanged with *p* in the same word, and vice versa. This last change seems only graphic, e.g.

kavi kapi Skr. *kapi* 'a monkey.'

11) A change takes place sometimes between the sonant aspirates, for which the aspirate *h* is substituted.

lahu laghu Skr. *laghu* 'light'; *hoti* by the side of *bhavati* Skr. *bhavati*; but also *idha* and *iha* for Skr. *iha* 'hither,' where the original form is, perhaps, preserved in Pāli.

12) *n* and *l* are frequently interchanged in Pāli, e.g.

naṅgalaṃ laṅgalaṃ Skr. *lāṅgala* 'a plough'; *pilandhanaṃ* Skr. *pinaddha* 'an ornament.'

SEMIVOWELS.

1) *y* is inserted in a word to avoid hiatus after a consonant has been elided between two vowels, e.g. *khāyito* P.P.P. from *khādati* Skr. √*khād* 'to eat'; *sāyaniyo* from *sāyati* for Skr. *svādate* 'to taste.'

For the same reason it appears as if *y* was interchangeable with *v* in such words as *āvuso* voc. to *āyasmā*, where it stands for *āvuso*.

2) *y* is interchangeable with *r* in *antarārati* and *antarāyati* 'to run into danger' Skr. *antarāya* 'danger, impediment'; *nahāru* Skr. *snāyu* 'a sinew.'

3) *r* is interchangeable with *l*, e.g. *taluno taruno* Skr. *taruṇa* 'tender'; *cattaliṣaṃ cattariṣaṃ* Skr. *catvāriṃṣat* 'forty'; further in some of the numerals where *r* is interchanged with *d*, *telasa terasa* and *tedasa* Skr. *trayodaśan* 'thirteen.' *jalābu* corresponds to Skr. *jarāyu* 'womb'; *halidyābho haliddo* and *hari* correspond to Skr. *haridrabha* and *hari* 'yellow.'

4) *Purindado*, an epithet of Indra, corresponds to a Skr. *Purandara*, the change being due to false etymology, just as in *palibodho* 'obstacle,' where two roots have been confounded.

5) For *l*, *r* is substituted occasionally, and the former is generally the original sound: *kira* Skr. *kila* 'they say'; *ārammaṇaṃ* Skr. *ālambana* 'support, basis'; *arañjaro* Skr. *aliñjara* 'waterpot.'

6) We find *l* for Skr. *d* in *bubbulaṃ budduda* 'a bubble.'

NASALS.

The MSS. greatly vary in the expression of the nasals. No fixed rules can therefore be given, as also the native

grammarians are at variance in this respect. It may, however, be stated that *r*, *h* and *s* cerebralize a dental nasal, which then is interchangeable with the palatal nasal.

§ 14. COMPOUND CONSONANTS.

In the beginning of every Pāli word only vowels, simple consonants, or consonants in conjunction with the semivowels *y*, *v*, *r*, occur. Assimilation is the commonest means of effecting this change. This assimilation, of course, considerably alters the shape of a word, and therefore, when a word commences with a vowel or simple consonant in Sanskrit, in Pāli also a vowel or simple consonant appears; whereas, if a double consonant, otherwise than in conjunction with *y*, *r*, *v*, commences a word, the corresponding word in Pāli takes a different form.

The same rules which apply to the beginning of a word also apply to the middle of a word. Here, also, conjunct consonants, belonging to different classes, are avoided through the help of assimilation, or through the insertion of a vowel.

The rules of assimilation apply to the beginning of a word as well as to the middle, and if, at the beginning of a word, a simple consonant is exhibited, the word takes in composition always the two sounds from which the simple sound originated.

The chief rule for assimilation is, that of two consonants *the former* is entirely assimilated to the latter. *The two sounds, if the one was a surd, the other a sonant, are assimilated (viz. the final letter is assimilated to the following initial); a perfect assimilation takes place, so that the two sounds are not only made to belong to one class, but also to the same order.* In Pāli itself it will be sufficient if the last of these processes is pointed out, as the first has taken place in common with other Indian dialects, anterior to the fixing of the Pāli language.

A second means of avoiding conjunct consonants was the insertion of a vowel between two letters. This could only

take place when one of the letters was a *semivowel* or a *nasal*, in either of which the part of a vowel (SVARABHAKTI) is already inherent.

It remains now to consider the *Phonetic changes* which take place in the word itself :

1) It is self-evident that when two consonants belonging to the same class meet together, they are preserved intact, *e.g.* *cittam* Skr. *citta* 'mind, thought'; *lajjā* Skr. *lajjā* 'shame'; *annaṃ* Skr. *anna* 'food.'

2) MUTES + MUTES ARE ASSIMILATED.

$k + t = tt$ *lattakam* Skr. *laktaka* 'a red dye'; *muttā* Skr. *muktā* 'pearl'; *mutto* Skr. *mukta* 'released.'
 $k + th = tth$ *sittham* Skr. *siktha* 'bee's wax'; *satthi* Skr. *sakthi* 'thigh.'
 $g + dh = ddh$ *duddho* Skr. *dugdha* 'milked.'
 $g + bh = bbh$ *pabbhāro* Skr. *prāgbhāra* 'a cave.'
 $d + g = gg$ *sagguṇo* Skr. *sadguṇa* 'good quality'; *puggalo* Skr. *pudgala* 'individual.'
 $d + gh = ggh$ *ugghoso* Skr. *udghosha* 'proclamation'; *uggharati* Skr. *ud + √ghr* 'to open.'
 $d + b = bb$ *bubbulam* Skr. *budbuda* 'a bubble.'
 $d + bh = bbh$ *abbhuto* Skr. *adbhuta* 'wonderful, mysterious.'
 $p + t = tt$ *tatto* Skr. *tapta* 'burnt.'
 $b + j = jj$ *khujjo* Skr. *kubja* 'limping.'
 $b + d = dd$ *saddo* Skr. *ṣabda* 'sound.'
 $b + dh = ddh$ *laddho* Skr. *labdha* 'taken.'

3) MUTES + NASALS.

ASSIMILATION.

$k + n$ *sakkoti*
 $k + m$ *rumma*
 $g + n$ *naggo* Skr. *nagnā*
 ' naked '
 aggi
 $gh + n$ *agghā* Skr. *aghnat* 'not
 killing.'

SVARABHAKTI.

sakunati Skr. *ṣaknoti* 'to be
 able.'
rukuma Skr. *rukma* 'gold.'
aggini gini Skr. *agni* 'fire.'

ASSIMILATION.

SVARABHAKTI.

j + *n* *aññā* Skr. ājnā. 'command.'
ñāti Skr. jñāti 'kinsman.'

ḍ + *m* *kuḍumalo* Skr. kuḍmala 'an
 opening bud.'

t + *n* *sappatto* Skr. sapatna
 'hostile.' *ratanaṃ* Skr. ratna 'jewel.'
gahapatāni Skr. gr̥hapatnī
 'housewife.'

t + *m* *attā* *ātumā* Skr. ātman 'self.'

th + *n* *mattho* Skr. mathna
 'shaking.'

d + *m* *chaddaṃ* Skr. chadman
 'roof.'

dh + *m* *padumaṃ* Skr. padma 'lotus.'
idhumaṃ Skr. idhma 'fire-
 wood.'

p + *n* *pappoti* *pāpunati* Skr. prāpnoti 'he
 obtains.'

4) Nasal + surd remains mostly unchanged.

However, by the side of *ambā* Skr. ambā 'mother,' we have *ammā*, and by the side of *pañca* 'five,' *paññāsa* and *pañṇāsa* Skr. pañcāṣat 'fifty,' where the *ṇṇ* is probably due to the influence of *s*.

Further, *bhāṇako* 'a jar' by the side of *bhaṇḍakaṃ* 'a utensil' Skr. bhāṇḍa.

5) Of two nasals the first is assimilated to the second, e.g.:

ninnaṃ Skr. nimna 'depth.'

jammaṃ Skr. janman 'birth.'

SEMIVOWELS.

6) No fixed rules can be given. *y*, after gutturals, palatals, labials, and the sibilant *s*, is either preserved or assimilated, always so that the semivowel is assimilated to the preceding consonant (not as is the case with mutes in conjunction with mutes where the first sound is assimilated to the second) or a vowel is inserted between the mutes and the semivowel.

An example will suffice:

Sākiyo Sakyo Sakko Skr. Çākya.

7) *j* is made through the influence of *y* arbitrarily a dental in *dosino* Skr. *jyotsnā* 'a moonlit night,' but we have also *juṇhā*; *daddallati* Skr. *jājvalyate* 'to blaze.'

jiyā and *jiyā* Skr. *jiyā* 'a bowstring.'

8) The preposition *abhi* before vowels becomes *abbha*. We have, of course, simple assimilation. Is *gheppati* pass. to $\sqrt{\text{grah}}$ 'to take' = Skr. *grbhate*?

9) In conjunction with the sibilants we have:

ālasīyaṃ ālasyaṃ ālassaṃ Skr. *ālasya* 'sloth.'

sālo Skr. *ṣyāla* 'brother-in-law.'

10) The dentals in conjunction with *y* are palatalized or kept intact.

c and *ch* sometimes represent the surd dentals when followed by *y* and *j*, and *jh*, the sonant dentals in conjunction with *y*. The dental nasal + *y* is also palatalized, becoming *ññ*.

The preposition *adhi* before vowels becomes *ajjha*; *ati* in the same way *acc*; *iti* 'thus' becomes *icc*. A form *atyappo*, is of frequent occurrence, this form, however, only shows *i=y* before a vowel.

Other examples are:

paccūso Skr. *pratyūsha* 'dawn'; *sacco* Skr. *satya* 'true'; *cāgo* Skr. *tyāga* 'abandoning'; *majjaṃ* Skr. *madya* 'strong drink'; *majjho* Skr. *madhya* 'middle'; *hajjo* Skr. *hr̥dya* 'dear.'

11) *r*, in conjunction with *y*, is either assimilated or both letters are preserved intact with intervening vowel. If assimilation takes place, *r* is always assimilated to *y*, thus we find *yy*, not *rr*, which never occurs in Pāli.

Opr. *ariyo* and *ayyo* Skr. *arya* and *ārya* 'noble.'

bhariyā and *bhayyā* Skr. *bhāryā* 'wife.'

kāriyo and *kayyo* Skr. *kārya* 'that ought to be done.'

12) In a few instances *r+y* is assimilated to *ll*, as in *pallaṅko* Skr. *paryāṅka* 'couch.'

13) *l+y* is either preserved or *y* is assimilated to *l=ll*.

kalyāṇo and *kallāṇo* Skr. *kalyāṇa* 'fortunate.'

sallo Skr. *ṣalya* 'an arrow'; *sallako* Skr. *ṣalyaka* 'a porcupine.'

14) *v+y* is differently treated if it begins a word or if it is in the middle of a word.

vy, according to Burmese and Siamese manuscripts, becomes *by*, whilst the Sinhalese write *vy* throughout at the beginning of a word. *vyāmo* or *byāmo* Skr. *vyāma* 'a fathom.' This is often assimilated to *v*: *vālo* Skr. *vyāla* 'snake.'

In the middle of a word it is either written *by*, *vy*, or with assimilation *bb*, or, though less frequently, *yy*.

From *kavi* 'a wise man, a poet,' *kabbaṃ* and *karyaṃ* Skr. *kāvya* 'poetry.'

pattabbo, but also *pattayyo* and *pattabyo* Skr. *prāptavya* 'attainable.'

The preposition *vi* becomes *by* before vowels.

15) *h+y* appears as *yh*, just as for *h+v*, the metathesis *vh* takes place. Besides this, we have assimilation and svarabhakti. *asayho* Skr. *asahyā* 'unendurable.' The participle P.P. from *lehati* is *leyyo* Skr. *lehyā* 'to lick'; *hiyo* and *hiyyo* appear for Skr. *hyas* 'yesterday.'

16) *r* before gutturals, palatals, cerebrals, dentals, labials and the sibilant *s* is mostly assimilated.

saggo Skr. *svarga* 'heaven'; *dīgho* Skr. *dīrgha* 'long,' but *dīgghikā* 'an oblong pond'; *maggo* Skr. *mārga* 'path'; *kakkatako* Skr. *karkataka* 'a crab.' In *sakkarā* Skr. *ṣarkarā* 'a potsherd,' we find aspiration.

accati Skr. $\sqrt{\text{arc}}$ 'to honour'; *ajjavāṃ* Skr. *ārjava* 'rectitude'; *mai jāro* Skr. *mārjāra* 'a cat'; *nijjaro* Skr. *nirjara* 'free from decay'; *khajju* Skr. *kharju* 'itching'; *gajjati* Skr. $\sqrt{\text{garj}}$ 'to roar'; *mucchā* Skr. *mūrchā* 'fainting.'

pakiṇṇako Skr. *prakīrṇaka* 'miscellaneous'; *uṇṇo* Skr. *ūrṇa* 'wool'; *vaṇṇo* Skr. *varṇa* 'colour.'

Before dentals assimilation takes place, and the dental is sometimes altered to a cerebral. The MSS., however, differ greatly in the use of dental and cerebral letters.

We have *kitti* Skr. *kīrti* 'fame'; *kevaṭṭo* Skr. *kaivarta* 'fisherman'; *vattati* and *vattati* Skr. $\sqrt{\text{vṛt}}$; *aḍḍho* and *addho* Skr. *ardha* 'half.'

sappo Skr. *sarpa* 'a snake'; *tappati* Skr. $\sqrt{\text{tṛp}}$ 'to be glad'; *gabbho* Skr. *garbha* 'womb'; *dabbho* Skr. *darbha* 'kuça grass'; *dhammo* Skr. *dharma* 'law'; *kammaṃ* Skr. *karman* 'action'; *Nammadā* Skr. *Narmadā* 'Nerbudda.'

17) $r+v=bb$: *nibbāṇaṃ* Skr. nirvāṇa (a technical term); *gabbo* Skr. garva 'pride'; *pabbato* Skr. parvata 'mountain'; *ubbi* 'earth' Skr. urvī.

18) $r+h$. In this combination both letters are preserved with or without an inserted vowel: *arahā* Skr. arhant; *tarahi tarhi* Skr. tarhi 'then'; *garahati* Skr. $\sqrt{\text{garh}}$ 'to blame.'

19) If r follows gutturals, it is either assimilated or a vowel is inserted, and both letters are preserved. In case of assimilation the guttural is optionally aspirated.

cakkaṃ Skr. cakra 'a wheel'; *akkodho* Skr. akrodha 'mildness'; *kujjhati* Skr. $\sqrt{\text{krudh}}$ 'to be angry'; *gāhati* Skr. $\sqrt{\text{grah}}$ 'to take'; *ghāyati* Skr. $\sqrt{\text{ghrā}}$ 'to smell'; *aggo* Skr. agra 'first'; *kiriya kriyā* Skr. kriyā; *khiḍḍā kilā* Skr. kṛiḍā 'play.'

20) For r followed by a palatal cpr. *vajiro* Skr. vajra 'thunderbolt,' and *pajiro* Skr. pajra 'firm.'

21) Dentals followed by r are either assimilated or preserved intact. r sometimes aspirates a preceding dental. Optionally, also, the dental is changed to a cerebral. In many instances we find three forms:

kutra, kuttha, kutta Skr. kutra 'where'; *gattaṃ* Skr. gātra 'limb'; *sattu satthu* Skr. ṣatru 'enemy'; *bhadro bhaddo* Skr. bhadra 'good'; *giddho* Skr. ḡḍhra 'greedy'; *Dāmiḷo* Skr. Drāviḍa; *dravo davo* Skr. drava 'liquid'; *chuddho khuddho* Skr. kshudra 'mean.'

22) After labials, r is assimilated: *paṭi* Skr. prati (a prep.); *pa* Skr. pra (in compos.); *pāṇo* Skr. prāṇa 'breath'; *piyo* Skr. priya 'dear'; *bhāmo* Skr. bhrama 'whirling'; *sappaṇṇo* Skr. sa+prajñā 'wise.'

br is preserved in *Brahmā* Skr. Brahman; *bravīti* Skr. $\sqrt{\text{brū}}$ 'to speak.'

mr is assimilated in the beginning: *makkheti* Skr. $\sqrt{\text{mr̥ksh}}$ 'to anoint'; *miyyati miyati* Skr. $\sqrt{\text{mr̥}}$ 'to die.'

For *mr* in the middle of a word, cfr. *ambo* Skr. āmra 'the mango tree'; *tambo* Skr. tāmra 'copper.'

23) $v+r$ in the beginning of a word is assimilated to v , in the middle of a word it always becomes bb .

vajati Skr. $\sqrt{\text{vraj}}$ 'to walk'; but *pabbajati* Skr. pra+ $\sqrt{\text{vraj}}$

'to go forth'; *vajo* Skr. *vraja* 'a cow-pen'; *subbato* Skr. *suvrata* 'conscientious'; *tibbo* Skr. *tīvra* 'sharp.'

24) *r*, after sibilants, is assimilated:

sāvako Skr. *çrāvako* 'pupil, follower'; *sassu* Skr. *çvaçru* 'mother-in-law'; *assu* Skr. *açru* 'a tear'; *suṇoti* Skr. $\sqrt{\text{çru}}$ 'to hear'; *asso* Skr. *açra* 'corner'; *assavo* Skr. *āsra* 'discharge'; but *siri* Skr. *çri* 'fortune,' with svarabhakti.

25) For *h + r*, cp. *hiri* Skr. *hrī* 'shame'; *ahirikā* Skr. *ahrī* 'shamelessness'; *rasso* Skr. *hrasva* 'short'; *rahado* Skr. *hrada* 'a pool.'

26) *l* is assimilated before gutturals and labials.

phaggu Skr. *phalgu* 'reddish.'

appo Skr. *alpa* 'little'; *kappo* Skr. *kalpa* 'period of time'; *jappo* Skr. *jalpa* 'word, speech'; *goppo* Skr. *gulpha* 'ancler.'

27) Through metathesis *gumbo* Skr. *gulma* 'thicket'; *simbalī* Skr. *çālmali* 'cotton-tree.'

28) For *l + v* cp. *kibbisam* Skr. *kilvisha* 'fault'; *billo*, but also *beluvo* Skr. *bilva* and *bailava* 'the vilva-tree'; *khallato* Skr. *khalvāta* 'bald'; *pallalam* Skr. *palvala* 'small tank.'

29) *l* after gutturals shows svarabhakti in *kilesa* Skr. *kleça* 'sin'; *kilissati* Skr. $\sqrt{\text{kliç}}$ 'to suffer'; *kilomakam* Skr. *kloman* 'right lung'; *kilamati* Skr. $\sqrt{\text{klam}}$ 'to be tired'; *gilāno* Skr. *glāna* 'faded'; and from this an abstract *gelañnam* is formed, see § 9. *akilāsu* Skr. *aglānu* 'healthy.' Without svarabhakti *kleso* 'sin.'

30) For *l* after labials cp.

pilavo Skr. *plava* 'a kind of duck'; *pihakam* Skr. *plihan* 'spleen'; *piluvati* and *plavati* Skr. $\sqrt{\text{plu}}$ 'to float'; *plavo* Skr. *plava* 'a raft.'

ambilo Skr. *amla* 'sour'; *milakkho* Skr. *mleccha* 'stranger.'

31) After *r*, *l* is assimilated in *dullabho* Skr. *durlabha*.

32) For *l* after sibilants cp.

siloko Skr. *çloka* 'stanza'; *silesumo semho* Skr. *çleshman* 'phlegm'; *silittho* Skr. *çlishṭa* 'adhering'; *silāghā* Skr. *çlāghā* 'praise'; *asilesā* Skr. *açlesha* 'name of a lunar mansion.'

33) For *h + l* cp. *hilādati*, *hilādo*, *hiliṭo* Skr. $\sqrt{\text{hlād}}$ 'to be glad.'

34) *v*, in conjunction with gutturals in the middle of a word is assimilated : thus *pakko* Skr. *pakva* 'cooked.' In the beginning of a word, *kathito* Skr. $\sqrt{\text{kvath}}$ 'boiled.'

35) For *v* after palatals cp. *jalāti* 'to blaze,' and the intensive *daddallati* Skr. *jājvalyati*.

36) *v* after cerebral: *kiṇṇaṃ* Skr. *kiṇva* 'yeast.'

37) *v* AFTER DENTALS.

1) *t+v*: *tvam*, *tuvaṃ*, *taṃ* Skr. *tvam* 'thou'; *tarati* Skr. $\sqrt{\text{tvar}}$; *taco* Skr. *tvac* 'skin, bark.' In *cattāro* Skr. *catvāras* 'four,' and in *ittaro* Skr. *itvara* 'going,' we have assimilation. In *caccaro* Skr. *catvara* 'a court' *v* was changed into *y*, which then palatalized the *t*. The gerundial suffixes *tvāna* and *tva* are mostly preserved, but sometimes *tvāna* is contracted into *tūna*. *Iritvijo* Skr. *ṛtvij* 'an officiating priest.'

2) *d+v*: *dipo* Skr. *dvīpa* 'an island'; *doso* Skr. *dvesha* 'hatred'; *saddalo* Skr. *ṣādvala* 'grassy.' For Skr. *dvi*, as separate numeral, the forms *dve* and *duve* occur; in composition, however, *dvi*, *di*, *du* and *bā*: *bārasa* Skr. *dvādaśan* 'twelve'; *bāvisati* Skr. *dvāviṃṣati*.

3) *dh+v=dh*: *dhajo* Skr. *dhvaja* 'flag'; *dhamseti* corresponds to Skr. $\sqrt{\text{dhvams}}$ 'to fall, to perish,' and in composition *viddhamseti*; *dhani* Skr. *dhvani* 'sound'; *addhā* Skr. *adhvan* 'path.'

38) *v* after sibilants is mostly assimilated :

asso Skr. *aṣva* 'horse'; *bhassaro* Skr. *bhāsvara* 'brilliant.' In the beginning of a word *sv* is sometimes preserved. We find also svarabhakti and assimilation. *sāmī* and *suwāmī* Skr. *svāmin* 'lord.' *sā* Skr. *ṣvan* 'dog,' has the following forms besides: *soṇo*, *sūno*, *sāno*, *svāno* and *surāno*. *svaṇṇaṃ* and *soṇṇaṃ* correspond to Skr. *svaṇṇa* 'gold.' *saggo* Skr. *svarga* 'heaven, paradise,' but the adjective *soṇaggiko*. *sve*, *suve* Skr. *ṣvas* 'yesterday'; *sotthi* and *suwatthi* Skr. *svasti* 'health.'

39) Through metathesis *h+v* has become *vh* in *jivhā* Skr. *jihvā* 'tongue'; *savhayo* Skr. *sāhvya* 'called, named.' *gabbharaṃ* Skr. *gahvara* 'cavern.'

40) SIBILANTS in conjunction with the surd letters.

Following or preceding the surds, the sibilants are always

assimilated; mostly an aspiration of this combination takes place.

Skr. ksh becomes *kkh* and *cch*; some of the words exhibit both forms. Skr. shk and sk=*kkh*.

1) *cakkhu* Skr. cakshus 'eye'; *Rakkhaso* Skr. Rākshasa; *rukko* Skr. ṛksha 'tree'; *bhikkhu* Skr. bhikshu 'a mendicant'; *khalati* Skr. √skhal 'to tumble'; *khandho* Skr. skandha 'shoulder'; *khattiyo* Skr. kshatriya 'member of the second caste'; *khayo* Skr. kshaya 'decay'; *kipati* Skr. √kshīva 'to spit.'

2) *kaccā* Skr. kakshā 'a girdle'; *kucchi* Skr. kukshi 'belly'; *chamā* Skr. kshamā 'earth.'

3) *akkhi acchi* Skr. akshi 'eye'; *ikko, accho*, and with a singular assimilation *iso* and *isso* Skr. ṛksha 'bear'; *khuddo chuddho* Skr. kshudra 'small'; *chaṇo khaṇo* Skr. kshaṇa 'moment, a festive time'; *pakkho paccho* Skr. paksha 'a wing'; *khuro* Skr. kshura 'razor'; *cullo, cūlo, cūlo* Skr. kshulla 'small'; *sakkato* Skr. saṃskṛta 'Sanskrit'; *nikko* Skr. nishka 'a golden ornament'; *nikkeso* Skr. nishkeṣa 'bald.'

4) Skr. ṣc=*cch*: *acchariyo* Skr. āṇḍarya 'wonderful'; *pacchā* Skr. paṣṇāt 'behind'; *vicchiko* Skr. vṛṣṇika 'a scorpion'; *nicchinati* Skr. nis+√ci 'to ascertain.'

5) *ts* and *ps* become alike *cch*.

bibhaccho Skr. bibhatsa 'loathsome'; *cikicckati tikicchati* Skr. cikitsati 'to cure'; *dicchati* Skr. ditsati (desid. to √dā); *macchari* Skr. matsarin 'selfish.'

accharā Skr. apsaras 'a nymph'; *lacchati* Skr. lipsati (desid. to √labh).

6) *sht shth*=*tth*: *titthati* Skr. tishṭhati 'to stand'; *yittho* Skr. iṣṭā P.P.P. to √yaj 'to sacrifice'; *attha* Skr. aṣṭan 'eight'; *chattho* Skr. shashṭha 'sixth'; *bhattho* Skr. bhrasṭa 'fallen'; *mattho* and *matto* Skr. mṛṣṭa 'polished'; *bhattho* and *bhatto* Skr. bhrṣṭa 'fried.'

7) *leḍḍu* 'a clod of earth,' is supposed to stand for Skr. loṣṭa. The modern vernaculars, however, show the forms *leḍḍu* and *leḍḍu*.

8) Skr. st and sth are generally represented by *tth*. This

may optionally be cerebralized. *atthi* Skr. *asthi* 'bone'; *atthi* Skr. *asti* 'to be'; *hatthi* Skr. *hastin* 'elephant,' and without aspiration *atto* Skr. *asta* 'thrown.'

9) In the beginning of a word cp. *thakanam* Skr. *sthaḡana* 'covering'; *thambho* Skr. *stambho*; *thānam* Skr. *sthāna* 'standing,' and other derivatives from $\sqrt{\text{sthā}}$ with cerebralization; *thero* Skr. *sthavira* 'priest'; *thūpo* Skr. *stūpa* 'a tope'; *thero* and *chevo* 'a drop,' to Skr. $\sqrt{\text{stip}}$, and perhaps *chambhati* Skr. $\sqrt{\text{stambh}}$ 'to amaze'; *khānu* Skr. *sthānu* 'stump of a tree.'

10) In conjunction with the labials the sibilants are assimilated; sometimes an aspiration takes place. The characters for *p*, *ph* being very much alike in Siamese, Burmese and Sinhalese MSS., it is very difficult to say if this is more than graphic.

11) *phasso* Skr. *sparṣa* 'touch'; *phusati* Skr. $\sqrt{\text{sprṣ}}$ 'to touch'; *puppham* Skr. *pushpa* 'flower'; by the side of *pupphito* a form *phussito* occurs, both going back to Skr. *pushpita* 'flowering.'

12) *bappo* Skr. *vāshpa* 'a tear'; *apphotā* Skr. *asphoṭa* 'jasmine'; *nippāpo* Skr. *nishpāpa* 'free from sin'; *nippāvo* Skr. *nishpāva* 'winnowing, clearing'; *nippādanam* 'accomplishment,' to *nipajjati* Skr. *nis*+ $\sqrt{\text{pad}}$; *nipp halo* Skr. *nishphala* 'fruitless.'

41) Groups of nasals with sibilants following are treated in different ways: 1) The group is preserved intact; 2) between the sibilant and the nasal a vowel is inserted; 3) the sibilant is changed to *h*, and metathesis takes place. In the beginning of a word assimilation may take place.

In several instances a word appears under more than one form.

1) *sineho sneho* Skr. *sneha* 'friendship'; *nisneho* 'without love'; *sinānam nahānam* Skr. *snāna* 'bathing'; *siniddho niddho* Skr. *snigdha* 'oily'; *sunhā sunisā husā* Skr. *snūshā* 'sister-in-law'; *Sineru Neru Meru Sumeru* probably belong together, and point to a form *SNERU*.

2) *pañhi* Skr. *pr̥ñi* 'variegated'; *pañho* Skr. *praṇa* 'question'; *tañhā tasiñā* Skr. *tr̥shṇā* 'lust'; *kañho kasiño* Skr. *kṛshṇa* 'black'; *uñho* Skr. *ushṇa* 'hot.'

3) *sitaṃ mihitaṃ* Skr. *smita* 'smile'; *massu* Skr. *çmaçru* 'beard'; *gimho* Skr. *grīshma* 'summer'; *asmā amhā* Skr. *açman* 'stone'; *semho silesumo* Skr. *çleshman* 'phlegm'; *rasmī ramsi* Skr. *raçmi* 'a ray of light'; *ramsimā* Skr. *raçmimat* 'radiant'; *apamāro apasmāro* Skr. *apasmāra* 'epilepsy.'

4) In the oblique case of the pronoun *sm* is optionally changed into *mh*, and thus also in the form of the verb. subst. *amhi asmi amhe asme*.

42) In combination with nasals, *h* shows svarabhakti or metathesis.

gaṇhati Skr. *grhṇāti* 'to grasp'; *hanute hnute* Skr. *hnute* 'to conceal oneself'; *cihanaṃ cinhaṃ* Skr. *cihnana* 'mark, sign'; *jimho* Skr. *jihma* 'crooked.'

43) Groups of three or more consonants are treated like those consisting only of two. Assimilation takes place, in some instances svarabhakti.

uddhaṃ ubbhaṃ Skr. *ūrdhvam* 'upwards.' The representation is, of course, due to the different assimilation which took place; just as in *disvā*, and less frequently *datthu*, for Skr. *dishtvā* √drç; *uddhumāyati* (pass.) Skr. *ud + √dhmā* 'to be blown up'; *tikkino tikkho tiṇho* Skr. *tīkshna* 'sharp'; *saṇho* Skr. *çlakshṇa* 'smooth'; *juṇhā dosino* Skr. *jyotsnā* 'moonlight'; *kaṣiṇo* Skr. *kṛtsna* 'entire'; *satti* Skr. *çastri* 'knife'; *idattayaṃ* = *idam + traya*; *lacchati* Skr. *lapsyati* fut. to √labh; *checcchati* fut. to *chindati* Skr. √chid 'to cut'; *macco* Skr. *martya* 'mortal'; *maccho* Skr. *matsya* 'fish'; *allo* Skr. *adra* 'wet'; *vatumāṇ vattaṇ* Skr. *vartman*; *iṭṭhi iṭṭhi thi* Skr. *strī* 'woman.'

44) Three consonants are only allowed in conjunction with the semivowels.

§ 15. SANDHI.¹

In the preceding paragraphs the phonetic changes which take place in the midst of a word have been considered. It remains now to be seen what changes take place in the

¹ Cpr. On Sandhi in Pāli by the late R. C. Childers, Journal Royal Asiatic Society, 1879.

sentence. None of the *Sandhi* rules known from Sanskrit grammar as imperative are so in Pāli. We have of course only to deal with *external Sandhi* in Pāli, as internal Sandhi has been treated under the heading of *phonetic changes*, to which it properly belongs.

In prose the MSS. differ greatly in the use of Sandhi, and whilst, for instance, Burmese and Siamese MSS. prefer writing *khvāham*, the Singhalese MSS. separate the words into *kho aham*. In verse Sandhi of course takes place according to the exigencies of the metre. Later texts, such as the *Dipavaṃsa*, take great liberties, omitting whole syllables, etc.

The following tables will show the most frequent changes that occur :—

VOWEL SANDHI.

VOWELS IN COMBINATION WITH VOWELS.

$a + a = \bar{a}$: *nāhosi = na ahosi*.

$a + a + \text{CONJUNCT CONSONANT} = a$: *na 'tthi = na atthi ; pana aññam = pan' aññam*.

$a + a + \text{CONJUNCT CONSONANT} = \bar{a}$: *nāssa = na assa*.

a before *a* is rarely elided. Such elision generally takes place before *aham* 'I,' *ayaṃ* 'this,' and the forms of the verb *atthi* 'to be.'

$\bar{a} + \bar{a} = \bar{a}$: *taddāyaṃ = tadā ayaṃ ; taddāsi = tadā āsi*.

$\bar{a} + \bar{i} = e$: *bandhuss 'eva = bandhussa iva*.

$\bar{a} + \bar{u} = o$: *nopeti = na upeti*.

$a + iti = \bar{a}$: *Tissāti vacanena = Tissa iti*.

$a + pi = \bar{a}pi$: *ajjāpi = ajja*.

$\bar{a} + u = \bar{u}$: *cūbhayaṃ = ca ubhayaṃ ; tadūpa^o = tadā upa-sammanti*.

$a + i = \bar{a}$ (elision of *i*) : *yena 'me = yena ime*. This elision seems only to take place in case of the pronoun *idaṃ*.

$a + i$ or $u = i$ or u (elision of *a*) : *pahāy' imaṃ = pahāya imaṃ ; tatr' idaṃ = tatra idaṃ ; yass' indriyān = yassa indriyānii ; ten' upasankami = tena upasaṅkami*.

a is elided before *ā ū e o*: *yen' āyasmā*; *utthāy' āsanā*; *idh' āruso*; *eken' ūno=ekena ūno*; *netv' ekamantikaṃ*; *c' etarahi tass' okāsaṃ*.

ā sometimes elides a short vowel, and less often a long vowel other than *ā*: *disvā 'panissayaṃ* for *disvā upan°*; *sutvā 'va* for *sutvā eva*.

ā is often elided before a long vowel or a short followed by a conjunct consonant: *tath' eva=tathā*; *netv' ekamantikaṃ eva=netvā ek°*.

ā + i = ī in *seyyathidaṃ=seyyathā idaṃ* and *saddhīdha=saddhā idhā*.

i is elided before short or long vowels: *gacchām' ahaṃ gacchāmi a°*; *p' ajja=pi ajja*; *dasah' upagataṃ=dasahi upa°*.

ī is elided in *tunh' assa=tunhī assa*.

i + i = ī: in combinations with *iti*: *samantīdha=samanti idha*.

i + a = a: *kiñcāpi=kiñci api* (more frequently *kiñcid api*).

ī preceded by *t* or *tt* and followed by a vowel becomes *ty*: *jīvanty elaka*; *ty ayam ti ayam*. The examples are from late Pāli works, and are perhaps doubtful.

iti + evaṃ: *ity evaṃ*, but also according to the rules after which *ty* is palatalized *icc evaṃ*, and thus *di=jj*; *api=app*, etc., as pointed out above, § 14, and *itv evaṃ*.

u is elided before a vowel: *samet' āyasmā=sametu ā°*; *sadh' āvuso=sadhu°*; *tusites' upapajjatha=tusitesu upa°*.

u + i = ū: *sadhūti=sadhu iti*; *kimsūdha=kimsu + idha*.

u before a vowel changes into *v*. The examples are doubtful: *vatthv' eva=vatthu eva*.

e may be elided before a long vowel: *m' āsi=me āsi*; *silavant' ettha=silavanto ettha*.

e sometimes elides a following vowel: *te 'me=te ime*; *sace 'jja=ajja*.

e + a = ā: *sacāhaṃ=sace + ahaṃ*.

e + a = y, the *a* being lengthened: *tyāhaṃ=te ahaṃ*. After a double consonant lengthening takes place arbitrarily.

o often elides a following vowel: so *'haṃ=so ahaṃ*; *pattiko 'va=°eva*; *kattabbo' posathe=k° upo°*.

o is elided before a vowel: *kut' ettha=kuto ettha*; *katam' assa=katamo assa*.

$o + a = \bar{a}$: *dukkhāyaṃ = dukkho ayaṃ*.

$o + a = v$, the a being lengthened: *svāhaṃ = so ahaṃ*; *khvāhaṃ = kho ahaṃ*. After a double consonant lengthening takes place arbitrarily.

o becomes v before a long vowel.

§ 16. EUPHONIC CHANGES.

1) If a word ending in $\bar{a}$ is followed by *idaṃ*, or one of its oblique cases, y is inserted: *na yidaṃ*, *na-y-imassa*.

2) *iva* after words ending in vowels or nasal vowels becomes *viya* sometimes: e.g. *kiṃ viya* like what.

3) v is inserted if a vowel is followed by u or $\bar{u}$.

4) *eva* becomes *yeva* after words ending in vowels or nasal vowels.

5) m is inserted between two vowels: *idha-m āhu = idha āhu*; *jeyya-m attānaṃ = jeyya att*; *idha-m-ijjhati*, *giri-m-iva*.

6) r is inserted when a word ending in a vowel is followed by a word commencing with a vowel: *dhīr atthu* and *vijjur eva*.

7) d is inserted in *sammad eva*, *anvad eva*, *satthud anvayo*.

These consonants have been inserted according to false analogy.

8) A few instances occur of the original consonant reappearing which, according to the phonetic rules in Pāli should be omitted.

maṇasād aññavimuttānaṃ = maṇasā°; *yasmād apeti* (and so in Sanskrit); *tasmād eva = tasmā*; *kenacid eva*; *ahud eva* (Skr. *abhūd eva*); *puṭhag eva* (Skr. *prthag eva*); *pageva* (Skr. *prāgeva*); *tuṇhīm āsinaṃ* (Skr. *tūshṇīm*); *vuttir esā* (Skr. *vṛttir eshā*); *sabbhir eva* (Skr. *sadbhir eva*); *paṭhavi dhātur eva = dhātu eva* (Skr. *dhātur eva*); *punar eva = puna eva* (Skr. *punar eva*); *bhattur atthe = bhattu atthe* (Skr. *bhartur arthe*); *chal eva* (Skr. *śaḍ eva*).

9) The NIGGAHĪTA stands sometimes for an original final consonant. This can be replaced by an original consonant before vowels: *sakiṃ* stands for Skr. *sakṛt*, and before *eva* it becomes *sakid eva*, in accordance with Sanskrit.

10) The same is the case with *taṃ yaṃ etaṃ*, which stand

for *tad yad etad* respectively, and appear in this shape before vowels : *tad eva* ; *etad avoca*.

11) Owing to false analogy, wrong consonants sometimes appear by the side of the right : *punam eva* for *punar*, *aññad atthu* for *aññam*, *bahud eva* for *bahur*.

12) Original double consonants which are assimilated are sometimes after vowels doubled.

13) In verse the NIGGAHĪTA is elided before a consonant : *no ce muñceyya candimaṃ* for *muñceyyaṃ* ; *maccāna jivitaṃ* for *maccānaṃ* ; *etaṃ buddhāna sāsanaṃ* for *buddhānaṃ sās°*.

14) Sometimes the nasal vowel is entirely elided : *im' etaṃ* = *imaṃ etaṃ* ; *nipajj' ahaṃ* = *nipajjiṃ ahaṃ*.

aṃ + a = ā : *ekaṃ idāhaṃ samayaṃ* ; *ekaṃ idaṃ ahaṃ* ; *evāyaṃ* = *evaṃ ayaṃ*.

15) If a word ends in NIGGAHĪTA and a consonant follows, it may be changed to the nasal of that class to which the consonant belongs : *m + k = ñk*, *m + c = ñc*, *m + t = ñt*, *m + t = nt*, *m + p = mp*.

16) A word ending in the NIGGAHĪTA, followed by a word beginning with *y*, becomes *ññ* : *taṃ yeva* = *taññeva* ; *ānantari-kaññam*.

17) The NIGGAHĪTA before *h* optionally becomes *ñ* : *evañhi*.

§ 17. DECLENSION.

1) We have drawn attention in the chapter on Phonetics to the fact that Pāli only allows vowels and nasalized vowels at the end of a word. Through this law the shape of a word is considerably altered. Roughly speaking, vowels are either substituted at the end of a word, or those consonants which would impede the action of this law are dropped. A consequence of this process is, that, although the essential features of the various Sanskrit declensions are preserved, no declension has kept within its proper range.

2) The nominative case as a prototype case has influenced the other cases, and since stems *e.g.* ending in *as* or *a* alike

form the nominative case in *o*, the *as* and *a* declension follow respectively the analogy of the *as* or *o* declension.

3) Besides this the influence of the declension of the pronouns on the declension of nouns has to be noticed, and *vice versâ*.

4) PĀLI distinguishes three genders: masculine, feminine and neuter, two numbers singular and plural, and, including the vocative, eight cases. In the declension of neuter nouns and of pronouns some traces of an old dual are to be found, which will be noticed hereafter; but practically speaking the dual is extinct.

5) The Pāli grammarians recognize six case relations, which by their name indicate the functions of the cases. The nominative and vocative cases are of course omitted in this enumeration.

6) The nominative case is simply called the first case (*pathamā*). It simply expresses the subject. It is sometimes used instead of the vocative, which latter is called the *ālapanam* 'the addressing case.'

7) The names given respectively to the other cases to show their relation (*kārakam*) are:

<i>kammaṃ</i>	accusative.
<i>karaṇaṃ</i>	instrumental.
<i>sampadānaṃ</i>	dative.
<i>apādānaṃ</i>	ablative.
<i>sāmi</i>	genitive.
<i>okāso</i> or <i>ādhāro</i>	locative.

Other terms are: for the accusative *upayogo*, for the ablative *nissakko*, and for the locative *bhummo*.

USES OF THE CASES.

I) THE RELATION OF THE ACCUSATIVE (*kammaṃ*). The accusative is used as the case of the direct object of a transitive verb. The transitive verbs have a somewhat wider range in all the Indian languages than in the related ones, and so we find an accusative as the goal of motion

with verbs of 'going,' 'bringing,' 'sending,' etc. *Vihāraṃ gantvā* 'having gone to the monastery.'

Verbs of speaking may follow the same rule. *Taṃ rājā idaṃ abruvi* 'the king said this to him.'

The accusative is further used to denote space traversed and duration of time. *Paññāsa yojanāni gacchati* 'he marches fifty yojanas.'

It is used with verbs signifying to have recourse, to appear, to ask. *Buddhaṃ saraṇaṃ gacchāmi* 'I take my refuge in the Buddha.'

Causative verbs have a double accusative. *Upāsakaṃ maṃ bhavaṃ Gotamo dhāretu* 'let the lord Gotama receive me as a disciple.'

The accusative is used with the following prepositions :

paṭi : *Saṅgamam paṭi piḥā* 'longing for union.'

pari : *rukkhaṃ pari* 'in the direction of the tree.'

anu : *anu Sāriputtaṃ paññatā bhikkhu* 'a priest inferior to S. in learning.'

anto, antara : *antara vithiṃ olokayamāno* 'looking down into the street.'

abhi abhito : *abhito gāmaṃ* 'round the village.'

tiro : *tiro bhāvaṃ gacchati* 'he goes out of sight.'

II) THE RELATION OF THE INSTRUMENTAL (*karaṇam*).

The instrumental denotes adjacency, accompaniment, association, and of course, instrumentality. All the uses of this case may be derived from its original meaning. We notice particularly the use made of the instrumental to denote 1) equality, likeness, accordance, default :

Rāgena samo aggi nāma natthi 'there is no fire like lust.'

akkhinā kāṇo 'blind of one eye.'

2) the space traversed and duration of time :

nabhasā gacchati 'he goes through air.'

3) the construction of a passive verb or participle :

evaṃ me sutaṃ 'thus it was heard by me.'

4) the prepositions *saha saddhiṃ vinā*, though generally used with the instrumental, are also found with other cases :

Saha gabbhena jīvitakkhayaṃ pāpunissāmi 'I shall perish together with my unborn child'; *Mahatā bhikkhu-saṅghena*

saddhiṃ 'with a great company of priests'; *vinā dosena* 'without any fault.'

III) THE RELATION OF THE DATIVE (*sampadānaṃ*) [effecting case]. The case of the indirect object. It is used to denote objects 'to, towards, for, at, against,' which, anything is done or intended.

It is used, therefore, with words signifying

1) give, share out, and assign : *Maggam dehi rañño* 'make room for the king.'

2) Show, announce, declare : *tassa abruvi* 'said to him'; *tuyham avikaromi* 'I will explain thee.'

3) Give attention, have a regard or feeling, inclination, obeisance : *Bhavato bhaddam hotu* 'may good happen to the lord.'

4) In an infinitive sense : *lokānukampāya* 'out of pity to the world.'

IV) THE ABLATIVE RELATION (*apādānaṃ*). The 'from' case. It is used to denote removal, distinction, separation, issue, deprival, restraint : *mātito suddho* 'pure on the mother's side'; *avijjā paccayā saṅkhārā*.

As special applications, we notice

1) the ablative after words expressing fear in interchange with the genitive : *Sabbe bhāyanti maccuno* or *maccunā* 'all fear death.'

2) the ablative of distinction : *yato paṇitataro vā vasiṭṭhataro vā natthi* 'than whom there is none better or more accomplished.' Also in interchange with the genitive and instrumental.

The ablative is used with the prepositions and adverbs implying the notion of distance, removal, such as *ārā* 'far off'; *purā* 'formerly,' which are ablatives according to their formation : *ārā so āsavakkhayā* 'he is far from the extinction of passion'; *tassa āgamanā purā* 'before his arriving.'

V) THE GENITIVE RELATION [*sāmi*]. The case relation is an adjectival one, out of which all other uses arise.

It is to a great extent interchangeable with IV) the LOCATIVE [*okāso*], the 'in' case.

Thus we find a locative and genitive absolutely employed :

rudato dārakassa or *rudantasmim dārake* 'whilst the child was crying'; *Evam vutte* 'having said thus.'

In connection with verbs and substantives denoting either possession or dominion, either the genitive or locative is used.

The locative is used interchangeably with the accusative, instrumental, dative, and ablative.

Among prepositional uses of the locative we notice *upa* and *adhi* having respectively the sense of inferior and superior to. *Upa khāriyaṃ doṇo* 'a droṇa is inferior to a khārī'; *adhi devesu Buddho* 'Buddha is superior to the gods.'

In interchange with the instrumental, the locative is used with adjectives of the sense of satisfied, eager, zealous.

I. DECLENSION OF NOUNS.

We shall now give the paradigms for the different declensions, of which we make two divisions.

I. Stems in vowels.

II. Stems in consonants.

We shall mark those forms which belong to the pronominal declension with †, those which are taken from another declension with *, obsolete forms with ‡.

STEMS IN VOWELS.

MASCULINE AND NEUTERS IN *a*.

Dhamma.

	SINGULAR.	PLURAL.
Nom.	<i>dhammo</i>	<i>dhammā ‡ dhammase</i>
Voc.	<i>dhamma dhammā</i>	<i>dhammā</i>
Acc.	<i>dhammaṃ</i>	<i>dhamme</i>
Instr.	<i>dhammena vinayā</i>	<i>dhammebhi dhammehi</i>
Dat.	<i>dhammāya * dhammassa</i>	<i>dhammānaṃ</i>
Abl.	<i>dhammā † dhammasmā</i> <i>† dhammamhā</i>	<i>dhammebhi dhammehi</i>
Gen.	<i>dhammassa</i>	<i>dhammānaṃ</i>
Loc.	<i>dhamme † dhammasmim</i> <i>† dhammamhi</i>	<i>dhammesu</i>

NEUTERS in *a*.*Citta*.

SINGULAR.		PLURAL.
Nom.	} <i>cittam</i>	<i>cittāni</i> ‡ <i>cittā</i> * <i>citte</i>
Voc.		<i>cittāni</i>
Acc.		<i>cittāni</i> ‡ <i>citte</i>
Instr.	<i>cittena</i>	<i>cittebhi</i> <i>cittehi</i>
Dat.	<i>cittāya</i> <i>cittassa</i>	<i>cittānaṃ</i>
Abl.	<i>cittā</i> † <i>cittasmā</i> † <i>cittamhā</i>	<i>cittebhi</i> <i>cittehi</i>
Gen.	<i>cittassa</i>	<i>cittānaṃ</i>
Loc.	<i>citte</i> † <i>cittasmim</i> <i>cittamhi</i>	<i>cittesu</i>

The forms of this declension correspond more to those of Vedic Sanskrit than those of classical Sanskrit.

Cp. instr. sing. *yajñā*; pl. nom. *devāsas*; pl. nom. neut. *yugā*; pl. instr. *devebhis*. Is the form *citte* an old dual neuter?

FEMININE STEMS IN *ā*.*Kaññā*.

SINGULAR.		PLURAL.
Nom.	<i>kaññā</i>	<i>kaññā</i> * <i>kaññāyo</i>
Voc.	<i>kaññe</i>	<i>kaññā</i> * <i>kaññāyo</i>
Acc.	<i>kaññam</i>	<i>kaññā</i> * <i>kaññāyo</i>
Instr.	<i>kaññāya</i>	<i>kaññābhi</i> <i>kaññāhi</i>
Dat.	<i>kaññāya</i>	<i>kaññānaṃ</i>
Abl.	<i>kaññāya</i>	<i>kaññābhi</i> <i>kaññāhi</i>
Gen.	<i>kaññāya</i>	<i>kaññānaṃ</i>
Loc.	<i>kaññāyaṃ</i> * <i>kaññāya</i>	<i>kaññāsu</i>

The voc. sing. of *ammā* 'mother' is given as *amma* and *ammā*.

MASCULINES IN *i*.*Aggi*.

SINGULAR.		PLURAL.
Nom.	<i>aggi</i>	<i>aggayo</i> <i>aggiyo</i> * <i>aggi</i>
Voc.	<i>aggi</i>	<i>aggayo</i> <i>aggiyo</i> <i>aggi</i>
Acc.	<i>aggiṃ</i>	<i>aggi</i> * <i>aggayo</i> * <i>aggiyo</i>
Instr.	<i>agginā</i>	<i>aggiḃhi</i> <i>aggihi</i>
Dat.	* <i>aggino</i> * <i>aggissa</i>	<i>agginaṃ</i>

	SINGULAR.	PLURAL.
Abl.	* <i>agginā</i> † <i>aggimhā</i> † <i>aggimā</i>	<i>aggibhi</i> <i>aggīhi</i>
Gen.	* <i>aggino</i> * <i>aggissa</i>	<i>agginaṃ</i>
Loc.	<i>aggini</i> † <i>aggimhi</i> † <i>aggismiṃ</i>	<i>aggisu</i>

The voc. sing. of *isi* 'a sage' occurs as *ise*, corresponding to Sanskrit *ṛshe*.

From *muni* 'a recluse' the loc. sing. occurs as *mune*.

Of *ādi* 'starting-point' the following locative sing. forms occur :

ādo, *ādu* corresponding both to Skr. *adau*, * *ādīm* † *ādimhi* † *ādismiṃ*.

The neuters in *i* follow the declension of those in *in*. As paradigm *atthi* 'a bone' will be given.

FEMININES IN *ī*.*Ratti*.

	SINGULAR.	PLURAL.
Nom.	<i>ratti</i>	<i>rattiyo</i> * <i>rattī</i>
Voc.	<i>ratti</i>	<i>rattiyo</i> * <i>rattī</i>
Acc.	<i>rattiṃ</i>	<i>rattī</i> * <i>rattiyo</i>
Instr.	<i>rattiyā</i>	<i>rattibhi</i>
Dat.	<i>rattiyā</i>	<i>rattinaṃ</i>
Abl.	<i>rattiyā</i>	<i>rattibhi</i> <i>rattīhi</i>
Gen.	<i>rattiyā</i>	<i>rattinaṃ</i>
Loc.	<i>rattiyam</i> * <i>rattiyā</i>	‡ <i>ratto</i> <i>rattisu</i>

Instead of the forms of the instr. sing. in *iyā*, *yā* occurs, corresponding to Sanskrit. This unites with the preceding consonant, and palatalizes the same arbitrarily :

matyā santyā for *matiyā santiyā*

jaccā najjā for *jātiya nadiyā*

A palatalization occurs in conjunction with other forms.

The paradigm of *nadī* 'river' will show the declension.

	SINGULAR.	PLURAL.
Nom.	<i>nadī</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadī</i>
Voc.	<i>nadī</i>	<i>nadiyo</i> * <i>najjo</i> * <i>nadī</i>
Acc.	<i>nadiṃ</i>	<i>nadī</i> * <i>nadiyo</i> ‡ <i>najje</i>
Instr.	<i>nadiyā</i> <i>nadyā</i> <i>najjā</i>	<i>nadibhi</i> <i>nadīhi</i> * <i>najjo</i>

	SINGULAR.		PLURAL.
Dat.	nadiyā nadyā nappā		nadīnaṃ
Abl.	„ „ „		nadībhi nadīhi
Gen.	„ „ „		nadīnaṃ
Loc.	nadiyaṃ nadiyā nappā		nadīsu

The loc. sing. of *Bārāṇasī* is given as *Bārāṇasiṃ*.

itthi, thī 'a woman,' corresponding to Skr. *strī*, shows the following forms :

	SINGULAR.		PLURAL.
Nom.	itthi thī	itthiyo thīyo	* itthi
Voc.	itthi thī	itthiyo thīyo	* itthi
Acc.	itthiṃ itthiyaṃ	itthi	* itthiyo
Instr.	itthiyā thiyaṃ	itthībhi itthīhi	
Dat.	itthiyā thiyaṃ	itthīnaṃ thīnaṃ	
Abl.	itthiyā thiyaṃ	itthībhi itthīhi	
Gen.	itthiyā thiyaṃ	itthīnaṃ thīnaṃ	
Loc.	itthiyaṃ itthiyā	itthīsu thīsu	

DECLENSION IN *u*.

Bhikkhu.

	SINGULAR.		PLURAL.
Nom.	bhikkhu	bhikkhavo	* bhikkhū
Voc.	bhikkhu	bhikkhavo bhikkhave	* bhikkhū
Acc.	bhikkhuṃ	bhikkhū	* bhikkhavo
Instr.	bhikkhunā	bhikkhūhi bhikkhūbhi	
Dat.	* bhikkhuno * bhikkhussa	bhikkhūnaṃ	
Abl.	bhikkhuno † bhikkhusmā	bhikkhūbhi bhikkhūhi	
	† bhikkhumhā		
Gen.	bhikkhuno * bhikkhussa	bhikkhūnaṃ	
Loc.	† bhikkhusmiṃ † bhikkhumhi	bhikkhūsu bhikkhusu	

We have in adverbial use the gen. sing. *heto* and *hetu* from *hetu*.

The influence of other declensions we find in such forms as nom. plur. of *jantu* and *hetu*: *jantuyo jantuno, hetuyo hetuno*.

Masculines in *ū* agree with those in *u*, showing the long *ū* in the nom. voc. acc. plur. In those forms we have also formations according to other declensions, e.g.:

sabbaññū: *sabbaññuno*

abhibhū: *abhibhuvo abhibhuno*

NEUTERS in *u* form their nom. acc. plur. either in *ū* or *uni*. The form of the acc. sing. in *ṃ* is also used for the nominative.

FEMININES IN *ū*.*Jambu.*

SINGULAR.	PLURAL.
Nom. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Voc. <i>jambū</i>	<i>jambūyo</i> * <i>jambū</i>
Acc. <i>jambuṃ</i>	<i>jambū</i> * <i>jambūyo</i>
Instr. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Dat. <i>jambuyā</i>	<i>jambūnaṃ</i>
Abl. <i>jambuyā</i>	<i>jambūbhi</i> <i>jambūhi</i>
Gen. <i>jambuyā</i>	<i>jambūnaṃ</i>
Loc. <i>jambūyaṃ jambuyā</i>	<i>jambūsu</i>

The loc. of *bhū* is *bhuvī* adverbially used.

Of crude forms ending in Sanskrit in diphthongs we find only *go* 'a cow.'

SINGULAR.	PLURAL.
Nom. <i>go</i>	<i>gāvo</i>
Voc. <i>go</i>	<i>gāro</i>
Acc. <i>gaṃ</i> * <i>gavaṃ</i> * <i>garuṃ</i> * <i>gāvaṃ</i>	* <i>gāvo</i>
Instr. † <i>garā</i> * <i>gāvena</i>	<i>gobhi</i> <i>gohi</i>
Dat. <i>gāvassa</i>	<i>gavaṃ</i> * <i>gunnaṃ</i> * <i>gonam</i>
Abl. <i>gārā</i> † <i>gāvasmā</i> † <i>gāvamha</i>	<i>gobhi</i> <i>gohi</i>
Gen. * <i>gāvassa</i>	<i>gavaṃ</i> * <i>gunnaṃ</i> * <i>gonam</i>
Loc. <i>gāve</i> † <i>gāvamhi</i> † <i>gāvasmim</i>	<i>gosu</i> * <i>gāvesu</i>

The influence of the acc. sing. has effected a transition of the diphthongal conjugation in other declensions, e.g. acc. sing. Skr. *rāyam* from *rai*, Pāli *rāyo* 'wealth'; acc. sing. Skr. *nāvam* from *nau*, Pāli *nāvā* 'a ship.'

II. STEMS IN CONSONANTS.

STEMS IN *ar*, SKR. R.*Satthā* 'teacher.'

SINGULAR.	PLURAL.
Nom. <i>satthā</i>	<i>satthāro</i>
Voc. <i>satthā sattha</i>	<i>satthāro</i>



	SINGULAR.	PLURAL.
Acc.	<i>satthāraṃ</i>	<i>satthāre *satthāro</i>
Instr.	<i>sattharā *satthunā *satthārā</i>	<i>satthārebhi satthārebhi</i>
Dat.	<i>satthu *satthussa</i> <i>* satthuno</i>	<i>satthanam *satthānam</i> <i>* satthārānam</i>
Abl.	<i>sattharā satthārā</i>	<i>sattharebhi *satthārebhi</i>
Gen.	<i>satthu satthussa</i>	<i>satthanam *satthārānam</i> <i>* satthānam</i>
Loc.	<i>satthari</i>	<i>sattharesu *satthāresu</i>

With the declension of *satthā*, that of *pitā* nearly agrees.

	SINGULAR.	PLURAL.
Nom.	<i>pitā</i>	<i>pitaro</i>
Voc.	<i>pitā pita</i>	<i>pitaro</i>
Acc.	<i>pitaraṃ</i>	<i>pitare *pitaro</i>
Instr.	<i>pitārā *pitunā</i>	<i>pitubhi *pitūhi pitarebhi</i>
Dat.	<i>pitū *pitussa *pituno</i>	<i>pitunnam pitūnam pitānam</i> <i>*pitārānam</i>
Abl.	<i>pitū *pitārā</i>	<i>pitubhi *pitūhi *pitarebhi</i> <i>*pitarehi</i>
Gen.	<i>pitū *pitussa *pituno</i>	<i>pitunnam pitūnam pitānam</i> <i>*pitārānam</i>
Loc.	<i>pitari</i>	<i>pitusu *pitūsu *pitaresu</i>

Mātā 'mother.'

	SINGULAR.	PLURAL.
Nom.	<i>mātā</i>	<i>mātaro</i>
Voc.	<i>mātā *mātā</i>	<i>mātaro</i>
Acc.	<i>mātaraṃ</i>	<i>mātare *mātaro</i>
Instr.	<i>mātārā *mātuya *mātyā</i>	<i>mātubhi *mātūbhi *mātarebhi</i>
Dat.	<i>mātu *mātuya *mātyā</i>	<i>mātūnam *mātunam mātānam</i> <i>*mātārānam</i>
Abl.	<i>mātārā *mātuyā *mātyā</i>	<i>mātubhi *mātūbhi *mātarebhi</i>
Gen.	<i>mātu *mātuyā *mātyā</i>	<i>mātūnam *mātunam mātānam</i> <i>*mātārānam</i>
Loc.	<i>mātari *mātuyam māt- yam *mātuyā *mātyā</i>	<i>mātusu *mātūsu *mātāresu</i>

As an appendix to the declension in *ar*, it will perhaps be best to give the declension of *sakhā* 'a friend.'

The word corresponds to the Skr. *sákhi*, which shows an irregular declension. The same irregularities we find also in Pāli, and besides this we find the influence of other declensions. The forms are not marked.

SINGULAR.

Nom.	<i>sakhā</i>				
Voc.	<i>sakhe sakhi sakhi sakhā sakha</i>				
Acc.	<i>sakhāraṃ sakhāyaṃ sakhānaṃ sakhaṃ</i>				
Instr.	<i>sakhinā</i>				
Dat.	<i>sakhissa sakhino</i>				
Abl.	<i>sakhinā</i>				
Gen.	<i>sakhissa sakhino</i>				
Loc.	<i>sakhe</i>				

PLURAL.

Nom.	<i>sakhāyo sakhino sakhāno</i>			
Voc.	<i>sakhāyo sakhino sakhāno</i>			
Acc.	<i>sakhī sakhino sakhāyo sakhāno</i>			
Instr.	<i>sakharehi sakhārebhi sakhehi</i>			
Dat.	<i>sakhīnaṃ sakhārānaṃ</i>			
Abl.	<i>sakharehi sakhārebhi sakhehi</i>			
Gen.	<i>sakharānaṃ sakhārānaṃ sakhīnaṃ</i>			
Loc.	<i>sakkhāresu sakkhesu</i>			

II. STEMS IN NASALS.

1) in *an*.

Attan 'self.'

SINGULAR.

PLURAL.

Nom.	<i>attā</i>			<i>attāno</i>	
Voc.	<i>atta *attā</i>			<i>attāno</i>	
Acc.	<i>attānaṃ *attanaṃ *attam</i>			<i>attano</i>	<i>*attāno</i>
Instr.	<i>attānā *attena</i>			<i>*attanebhi</i>	<i>*attebhi</i>
Dat.	<i>attano</i>			<i>attanaṃ</i>	<i>*attānaṃ</i>
Abl.	<i>attānā †attasmā</i>			<i>*attanebhi</i>	<i>*attebhi</i>
Gen.	<i>attano</i>			<i>attanaṃ</i>	<i>*attānaṃ</i>
Loc.	<i>attani †attasmim attamhi</i>			<i>attanesu</i>	

The form *ātumā* is of comparatively rare occurrence. We find :

Acc. sing. *ātumānaṃ*

Nom. acc. plur. *ātumāno*

Gen. and dat. plur. *ātumānaṃ*.

Brahman.

	SINGULAR.		PLURAL.	
Nom.	<i>brahmā</i>		<i>brahmāno</i>	
Voc.	<i>brahme</i>		<i>brahmāno</i>	
Acc.	<i>brahmānaṃ</i>	* <i>brahmaṃ</i>	<i>brahmano</i>	* <i>brahmāno</i>
Instr.	<i>brahmunā</i>	<i>brahmanā</i>	* <i>brahmebhi</i>	
Dat.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunam</i>	* <i>brahmānaṃ</i>
Abl.	<i>brahmunā</i>	<i>brahmanā</i>	<i>brahmebhi</i>	
	† <i>brahmasmā</i>			
Gen.	<i>brahmuno</i>	* <i>brahmassa</i>	<i>brahmunam</i>	* <i>brahmānaṃ</i>
Loc.	<i>brahmuni</i>	<i>brahmani</i>	* <i>brahmesu</i>	
	† <i>brahmasmiṃ</i>			

Rājān 'king.'

	SINGULAR.			PLURAL.		
Nom.	<i>rājā</i>			<i>rājāno</i>		
Voc.	<i>rāja</i>	* <i>rājā</i>		<i>rājāno</i>		
Acc.	<i>rājānaṃ</i>	* <i>rājaṃ</i>		<i>rājano</i>	* <i>rājāno</i>	
Instr.	<i>raññā</i>	<i>rājina</i>	* <i>rājena</i>	<i>rājubhi</i>	* <i>rājūbhi</i>	* <i>rājebhi</i>
Dat.	<i>rañño</i>	<i>rājino</i>	* <i>rājassa</i>	<i>raññaṃ</i>	<i>rājunaṃ</i>	* <i>rājānaṃ</i>
Abl.	<i>raññā</i>	† <i>rājamha</i>		<i>rājubhi</i>	* <i>rājūbhi</i>	* <i>rājebhi</i>
Gen.	<i>rañño</i>	<i>rājino</i>	<i>rājassa</i>	<i>raññaṃ</i>	<i>rājunaṃ</i>	* <i>rājānaṃ</i>
Loc.	<i>rājini</i>	<i>raññi</i>	* <i>raññe</i>	<i>rājusu</i>	* <i>rājūsu</i>	* <i>rājesu</i>

Yuvan 'young.'

	SINGULAR.			
Nom.	<i>yuvā</i>			
Voc.	<i>yuva</i>	<i>yuvā</i>	* <i>yuvāna</i>	* <i>yuvānā</i>
Acc.	<i>yuvānaṃ</i>	* <i>yuvam</i>		
Instr.	‡ <i>yūnā</i>	* <i>yuvānā</i>	* <i>yuvena</i>	* <i>yuvanena</i>
Dat.	‡ <i>yūno</i>	* <i>yuvānassa</i>	* <i>yuvassa</i>	
Abl.	‡ <i>yūno</i>	* <i>yuvānā</i>	† <i>yuvanasma</i>	
Gen.	‡ <i>yūno</i>	* <i>yuvassa</i>	* <i>yuvānassa</i>	
Loc.	<i>yuve</i>	<i>yuvi</i>	† <i>yuvamhi</i>	† <i>yuvasmim</i>
	<i>yuvāne</i>	† <i>yuvanasmiṃ</i>		

PLURAL.			
Nom.	<i>yuvāno</i>	* <i>yuvānā</i>	
Voc.	<i>yuvānā</i>		
Acc.	<i>yuve</i>	* <i>yuvāne</i>	* <i>yuvānā</i>
Instr.	<i>yuvānehi</i>	<i>yuvehi</i>	
Dat.	<i>yuvānānaṃ</i>	<i>yuvānaṃ</i>	
Abl.	<i>yuvānehi</i>	<i>yuvehi</i>	
Gen.	<i>yuvānānaṃ</i>	<i>yuvānaṃ</i>	
Loc.	<i>yuvānesu</i>	<i>yuvāsu</i>	<i>yuvesu</i>

Sā 'dog.'

SINGULAR.				PLURAL.	
Nom.	<i>sā</i>			<i>sāno</i>	* <i>sā</i>
Voc.	<i>sā</i>			<i>sāno</i>	<i>sā</i>
Acc.	<i>sānaṃ</i>	* <i>saṃ</i>		<i>sano</i>	* <i>sāno</i> * <i>sā</i> * <i>se</i>
Instr.	<i>sunā</i>	<i>sanā</i>	* <i>senā</i>	<i>sābhi</i>	
Dat.	* <i>sāya</i>	* <i>sassa</i>		<i>sānaṃ</i>	
Abl.	<i>sā</i>	† <i>sasmā</i>	† <i>samhā</i>	<i>sābhi</i>	
Gen.	* <i>sassa</i>			<i>sānaṃ</i>	
Loc.	<i>se</i>	† <i>sasmiṃ</i>	† <i>samhi</i>	<i>sāsu</i>	

Besides this, the following forms occur, and are declined as if belonging to the first declension :

soṇo sūṇo svāṇo and *suvāno*. The fem. is *soṇī*.

Pumā [*puman*].

SINGULAR.				PLURAL.	
Nom.	<i>pumā</i>			<i>pumāno</i>	
Voc.	<i>pumaṃ</i>	<i>pumā</i>		<i>pumāno</i>	
Acc.	<i>pumānaṃ</i>	* <i>pumaṃ</i>		<i>pumune</i>	<i>pumāno</i>
Instr.	<i>pumunā</i>	* <i>pumānā</i>	* <i>pumenā</i>	<i>pumānehi</i>	
Dat.	<i>pumuno</i>	* <i>pumassa</i>		<i>pumānaṃ</i>	
Abl.	<i>pumunā</i>			<i>pumānehi</i>	
Gen.	<i>pumuno</i>	* <i>pumassa</i>		<i>pumānaṃ</i>	
Loc.	<i>pumane</i>	* <i>pume</i>		<i>pumāsu</i>	<i>pumesu</i>

These paradigms have been given to show the way in which the *an* stems are treated. We find several instances where, according to what was said in the introduction, a

word has only preserved a few traces of its belonging to this class.

Besides the regular forms of the *a* declension of *kammaṃ*, we find the instr. sing. *kammunā kammanā*, the gen. sing. *kammuno*, and the loc. *kammani*.

In several instances forms of the *an* declension are in adverbial use only.

2) DECLENSION OF STEMS IN *mant vant*.

	SINGULAR MASC.		SINGULAR NEUT.
Nom.	<i>guṇavā</i> * <i>guṇavanto</i>		<i>guṇavaṃ</i>
Voc.	<i>guṇavaṃ</i> * <i>guṇavā</i> * <i>guṇava</i>		
Acc.	<i>guṇavantam</i> * <i>guṇavam</i>		<i>guṇavam</i>
Instr.	<i>guṇavatā</i> * <i>guṇavantena</i>		
Dat.	<i>guṇavato</i> * <i>guṇavantassa</i>		<i>guṇavassa</i>
Abl.	<i>guṇavatā</i>		
Gen.	<i>guṇavato</i> * <i>guṇavantassa</i>		<i>guṇavassa</i>
Loc.	<i>guṇavati</i> * <i>guṇavante</i>		† <i>guṇavantasmim</i> † <i>guṇavantamhi</i>
PLURAL.			
Nom.	} <i>guṇavanto</i> * <i>guṇavantā</i>		<i>guṇavanti</i> <i>guṇavantāni</i>
Voc.			
Acc.	* <i>guṇavante</i>		<i>guṇavanti</i> <i>guṇavantāni</i>
Instr.	<i>guṇavantebhi</i> * <i>guṇavantehi</i>		
Dat.	<i>guṇavatam</i> * <i>guṇavantānam</i>		
Abl.	* <i>guṇavantebhi</i>		
Gen.	<i>guṇavatam</i> * <i>guṇavantānam</i>		
Loc.	<i>guṇavantesu</i>		

The corresponding feminine is made by adding *ī* to either the strong or weak form: *guṇavanti* or *guṇavati*. It is then declined like a form *ī*.

The participles in *ant* are declined like those in *mant*, with the exception of the nom. sing. case, which is *gaccham* or **gacchanto*. Compare further :

Nom. sing.	<i>arahā</i> and <i>araham</i>	'venerable.'
„	<i>mahā</i> <i>maham</i>	* <i>mahanto</i> 'great.'

Santo P.P. to *atthi* 'to be.'

shows the following forms :

	SINGULAR.		PLURAL.
Nom.	<i>santo</i>		<i>santo</i>
Acc.	<i>santaṃ</i>		<i>sante</i>
Instr.	<i>satū</i>	* <i>santena</i>	Instr. and Abl. <i>sabbhi</i> * <i>santehi</i>
Gen. and Dat.	<i>sato</i>	<i>santassa</i>	<i>sataṃ</i>
Loc.	<i>sati</i>		

Bhavaṃ.

	SINGULAR.	
Voc.	<i>bho</i>	<i>bhonta</i>
Acc.	<i>bhavantam</i>	<i>bhotam</i>
Instr.	<i>bhavatā</i>	<i>bhotā</i>
Gen. and Dat.	<i>bhavato</i>	<i>bhoto</i>
Abl.	<i>bhavatā</i>	<i>bhotā</i>
	PLURAL.	
Nom.	<i>bhavanto</i>	<i>bhonto</i>
Voc.	<i>bhavanto</i>	<i>bhonto</i>
Acc.	<i>bhavante</i>	<i>bhonte</i>

The fem. appears under the forms of :

bharatī bhavantī bhotī Fem. nom. plur. *bhotiyo*

3) STEMS IN *in*.

In this declension several stems have been combined in one system.

	SINGULAR.		PLURAL.
Nom.	<i>daṇḍi</i>		<i>daṇḍino</i> * <i>daṇḍi</i>
Voc.	<i>daṇḍi</i>		<i>daṇḍino</i> * <i>daṇḍi</i>
Acc.	<i>daṇḍinaṃ daṇḍim</i>		* <i>daṇḍino</i> <i>daṇḍi</i>
Instr.	<i>daṇḍinā</i> * <i>daṇḍinā</i>		<i>daṇḍibhi</i> * <i>daṇḍibhi</i>
Dat.	<i>daṇḍino</i> * <i>daṇḍino</i> * <i>daṇḍissa</i>		<i>daṇḍinaṃ</i> * <i>daṇḍinaṃ</i>
Abl.	<i>daṇḍinā</i> † <i>daṇḍismā</i> † <i>daṇḍimhā</i>		<i>daṇḍibhi</i> * <i>daṇḍihi</i>
Gen.	<i>daṇḍino</i> * <i>daṇḍino</i> * <i>daṇḍissa</i>		<i>daṇḍinaṃ</i> * <i>daṇḍinaṃ</i>
Loc.	<i>daṇḍini</i> * <i>daṇḍini</i> † <i>daṇḍimhi</i>		<i>daṇḍisu</i> * <i>daṇḍisu</i>

The short vowel in the oblique cases of the plural appears

optionally in verses; the forms with long vowels are the more frequent.

Notice nom. plur. *dīpiyo*, from *dīpī* 'a panther.'

The word *atthi* 'a bone,' corresponding to Skr. *asthan* and *asthi*, shows the following forms :

	SINGULAR.			PLURAL.	
Nom.	<i>atthi</i>	* <i>atthim</i>		<i>atthīni</i>	<i>atthī</i>
Voc.	<i>atthi</i>	* <i>atthim</i>		<i>atthīni</i>	<i>atthī</i>
Acc.	<i>atthi</i>	* <i>atthim</i>		<i>atthīni</i>	<i>atthī</i>
Instr.	<i>atthina</i>			<i>atthībhi</i>	<i>atthīhi</i>
Dat.	* <i>atthino</i>	* <i>atthissa</i>		<i>atthīnaṃ</i>	
Abl.	<i>atthina</i>	† <i>atthimhā</i>	† <i>atthismā</i>	<i>atthībhi</i>	<i>atthāhi</i>
Gen.	* <i>atthino</i>	* <i>atthisso</i>		<i>atthīnaṃ</i>	
Loc.	<i>atthini</i>	† <i>atthimhi</i>	<i>atthismim</i>	<i>atthisu</i>	

NEUTERS IN *as* AND *us*.

Mano (*manas*).

	SINGULAR.		
Nom.	<i>mano</i>	* <i>manaṃ</i>	
Voc.	<i>mano</i>	* <i>manaṃ</i>	
Acc.	<i>mano</i>	* <i>manasaṃ</i>	* <i>manaṃ</i>
Instr.	<i>manasā</i>	* <i>manena</i>	
Dat.	<i>manaso</i>	* <i>manassa</i>	
Abl.	<i>manasā</i>	* <i>manā</i>	† <i>manamhā</i>
Gen.	<i>manaso</i>	* <i>manassa</i>	
Loc.	<i>manasi</i>	* <i>mane</i>	

The pl. follows entirely the declension in *a* masc. and neut.

From *thāmo* 'strength' instr. *thāmasā* and gen. *thāmaso*, by the side of *thāmunā* and *thāmuno* respectively; from *tapo* 'religious austerity' instr. *tapasā* and *tapena*.

The comparative in *yo* and *iyyo* is declined like *mano*.

Nom. sing. m. f. and n. *seyyo*, gen. *seyyaso*.

NEUTERS IN *us*.

Āyu 'life.'

	SINGULAR.		PLURAL.
Nom.	<i>āyu</i>	* <i>āyuṃ</i>	<i>āyūni</i> * <i>āyū</i>
Voc.	<i>āyu</i>	* <i>āyuṃ</i>	<i>āyūni</i> * <i>āyū</i>

	SINGULAR.		PLURAL.	
Acc.	<i>āyu</i>	* <i>āyūṃ</i>	<i>āyūni</i>	* <i>āyū</i>
Instr.	<i>āyusā</i>	* <i>āyunā</i>	* <i>āyūhi</i>	
Dat.	* <i>āyussa</i>	* <i>āyuno</i>	* <i>āyūnaṃ</i>	‡ <i>āyusaṃ</i>
Abl.	<i>āyusā</i>	* <i>āyunā</i>	* <i>āyūhi</i>	
Gen.	* <i>āyussa</i>	* <i>āyuno</i>	<i>āyūnaṃ</i>	‡ <i>ayusaṃ</i>
Loc.	<i>āyusi</i>	* <i>āyuni</i>	* <i>āyūsu</i>	

For the different endings of the ablative sing. *to* can be substituted. This is added to the weakest form *pitito* abl. of *pitā* 'father.' *bh* is interchangeable with *h* in the suffixes of the abl. and instr. plur.

§ 18. COMPARISON.

The suffixes which are used to denote the comparative and superlative value of an adjective are:

tara iyo and *tama ittha*

e.g. *pāpataro* or *papiyo* *pāpatamo* and *pāpittho*

It cannot be said that these suffixes denote a comparative and superlative meaning. They have mostly an intensive value. This intensive value is shown when the two suffixes are united and made one

itthata as in e.g. *pāpitthataro*.

The suffix *issika* is used promiscuously with *tara* and *tama*.

There are some words with the suffixes *iya* and *ittha*, which are attached to other adjectives from a different root, e.g.:

<i>vuddho</i> 'old'	<i>jeyyo</i>	<i>jettho</i>
<i>pasattho</i> 'excellent'	<i>seyyo</i>	<i>settho</i>
<i>antiko</i> 'near'	<i>nediyo</i>	<i>nedittho</i>
<i>bālho</i> 'strong'	<i>sādhiyo</i>	<i>sādhittho</i>
<i>appo</i> 'small'	}	<i>kaniyo</i> <i>kanittho</i>
<i>yuvā</i> 'young'		

The themes in *vat* and *mat* drop of course this termination before affixing *yo ittho*.

<i>guṇavā</i> 'excellent'	<i>guṇiyo</i>	<i>guṇittho</i>
<i>satimā</i> 'thoughtful'	<i>satiyo</i>	<i>satittho</i>
<i>dhittimā</i> 'courageous'	<i>dhitiyo</i>	<i>dhitittho</i>
<i>rūpavā</i> 'beautiful'	<i>rūpiyo</i>	<i>rūpittho</i>

II. DECLENSION OF PRONOUNS.

1) PERSONAL PRONOUNS.

1st Person.

	SINGULAR.		PLURAL.
Nom.	<i>aḥaṃ</i>		<i>mayāṃ amhe</i>
Acc.	<i>maṃ mamaṃ</i>		<i>amhe amhākaṃ</i>
Instr.	<i>mayā</i>		<i>amhehi</i>
Dat.	<i>mayhaṃ mama mamaṃ</i>	<i>amhaṃ</i>	<i>amhākaṃ asmā-</i> <i>kaṃ</i>
Abl.	<i>mayā</i>		<i>amhehi asmā</i>
Gen.	<i>mama mayhaṃ mamaṃ</i>	<i>amhaṃ</i>	<i>amhākaṃ asmā-</i> <i>kaṃ</i>
Loc.	<i>mayi</i>		<i>amhesu asmāsu</i>

Enclitic forms are :

me for the instr. dat. and gen. sing.

no for the acc. dat. and gen. plur.

2nd Person.

	SINGULAR.		PLURAL.
Nom.	<i>tvaṃ tuvaṃ taṃ</i>		<i>tumhe</i>
Acc.	<i>tvaṃ tuvaṃ taṃ</i>	<i>tavaṃ</i>	<i>tumhe tumhākaṃ</i>
Instr.	<i>tvāya tayā</i>		<i>tumhehi</i>
Dat.	<i>tuyhaṃ tava tumhaṃ</i>	<i>tavaṃ</i>	<i>tumhaṃ tumhākaṃ</i>
Abl.	<i>tvayā tayā tā</i>		<i>tumhehi</i>
Gen.	<i>tuyhaṃ tava tumhaṃ</i>	<i>tavaṃ</i>	<i>tumhaṃ tumhākaṃ</i>
Loc.	<i>tvayi tayi</i>		<i>tumhesu</i>

Enclitic forms are :

te for the instr. dat. and gen. sing., and

vo for the acc. dat. and gen. plur.

PRONOUN OF THE 3RD PERSON.

	SINGULAR.	
	Masc. and Neut.	Fem.
Nom.	<i>so sa taṃ (tad)</i>	<i>sā</i>
Acc.	<i>taṃ taṃ (tad)</i>	<i>taṃ</i>
Instr.	<i>tena</i>	<i>tāya</i>

		SINGULAR.			
		Masc. and Neut.		Fem.	
Dat.	<i>tassa assa</i>			<i>tāya tassā tassayā tissā</i>	
				<i>tissayā assā</i>	
Abl.	<i>tasmā tamhā asmā amhā</i>			<i>tāya</i>	
Gen.	<i>tassa assa</i>			<i>tāya tassā tassayā tissā</i>	
				<i>tissayā assā</i>	
Loc.	<i>tasmiṃ tamhi asmiṃ</i>			<i>tāyaṃ tassam tissam assam</i>	

		PLURAL.			
		Masc. and Neut.		Fem.	
Nom.	<i>te tāni</i>			<i>tā tāyo</i>	
Acc.	<i>te tāni</i>			<i>tā tāyo</i>	
Instr.	<i>tehi</i>			<i>tāhi</i>	
Dat.	<i>tesaṃ tesānaṃ</i>			<i>tāsaṃ tāsānaṃ</i>	
Abl.	<i>tehi</i>			<i>tāhi</i>	
Gen.	<i>tesaṃ tesānaṃ</i>			<i>tāsaṃ tāsānaṃ</i>	
Loc.	<i>tesu</i>			<i>tāsu</i>	

In all the oblique cases of the sing. masc. and fem., and in all cases of the neuter sing. and plur. and of the masc. and fem. plur., forms beginning with *n* can be substituted.

It is sometimes added pleonastically to the pronouns *ahaṃ* and *tvam*, as are also all the demonstrative pronouns. It stands also and must be translated so sometimes for the definite article.

Many of the oblique cases are used adverbially, especially *tasmā* and *tena*.

The oblique cases of *attā*, *ātumā* can be used reflexively in place of the three personal pronouns.

attano āsane yeva attānaṃ dassesi 'showed himself too in his own seat.' *rakkhituṃ sakaṃ attānaṃ* 'to save his own life.'

2) DEMONSTRATIVE PRONOUNS.

- 1) *Eso esa etaṃ (etad)* 'this' declined like *so sā saṃ*.
- 2) *ayaṃ* 'this' used adjectively and substantively.

		SINGULAR.			
		Masc. and Neut.		Fem.	
Nom.	<i>ayaṃ idaṃ</i>	<i>imaṃ</i>		<i>ayaṃ</i>	
Acc.	<i>imaṃ idaṃ</i>			<i>imaṃ</i>	

		SINGULAR.		
		Masc. and Neut.		Fem.
Instr.	<i>anena iminā</i>	<i>aminā</i>	<i>imāya</i>	
Dat.	<i>assa imassa</i>		<i>assā assāya imissā imissā-</i> <i>ya imāya</i>	
Abl.	<i>asmā imasmā</i>	<i>imamhā</i>	<i>imāya</i>	
Gen.	<i>assa imassa</i>		like dat.	
Loc.	<i>asmiṃ imasmiṃ</i>	<i>imamhi</i>	<i>assaṃ imissaṃ imāyāṃ</i>	

		PLURAL.		
		Masc. and Neut.		Fem.
Nom.	<i>ime imāni</i>		<i>imā</i>	<i>imāyo</i>
Acc.	<i>ime imāni</i>		<i>imā</i>	<i>imāyo</i>
Instr.	<i>ehi imehi</i>		<i>imāhi</i>	<i>imābhi</i>
Dat.	<i>esaṃ esānaṃ imesaṃ imesānaṃ</i>		<i>imāsaṃ</i>	<i>imāsānaṃ</i>
Abl.	<i>ehi emehi</i>		<i>imāhi</i>	
Gen.	<i>esaṃ esānaṃ imesaṃ imesānaṃ</i>		<i>imāsaṃ</i>	<i>imāsānaṃ</i>
Loc.	<i>esu imesu</i>		<i>imāsu</i>	

Amu.

		SINGULAR.		
		Masc. and Neut.		Fem.
Nom.	<i>asu aduṃ</i>		<i>asu</i>	
Acc.	<i>amuṃ aduṃ</i>		<i>amuṃ</i>	
Instr.	<i>amunā</i>		<i>amuyā</i>	
Dat.	<i>amussa adussa</i>		<i>amussā</i>	<i>amuyā</i>
Abl.	<i>amusmā amumhā</i>		<i>amuyā</i>	
Gen.	<i>amussā adussā</i>		<i>amussā</i>	<i>amuyā</i>
Loc.	<i>amumhi amusmiṃ</i>		<i>amussaṃ amuyam</i>	

PLURAL.

		Masc. and Fem.		Neut.
Nom.	<i>amū amuyo</i>		<i>amū</i>	<i>amūni</i>
Acc.	<i>amū amuyo</i>		<i>amū</i>	<i>amūni</i>
Instr.	<i>amūbhi</i>		<i>amūhi</i>	
Dat.	<i>amūsaṃ</i>		<i>amūsānaṃ</i>	
Abl.	<i>amūbhi</i>		<i>amūhi</i>	
Gen.	<i>amūsaṃ</i>		<i>amūsānaṃ</i>	
Loc.			<i>amūsu</i>	

A defective pronominal stem is *ena*. It occurs in the acc. of all numbers *enaṃ*, and the instr. sing.: masc. *enena*, and fem. *enayā*.

3) RELATIVE PRONOUN.

SINGULAR.				
	Masc. and Neut.		Fem.	
Nom.	<i>yo</i>	<i>yam (yad)</i>	<i>yā</i>	
Acc.	<i>yam</i>	<i>yam</i>	<i>yām</i>	
Instr.	<i>yena</i>		<i>yāya</i>	
Dat.	<i>yassa</i>		<i>yassā</i>	<i>yāya</i>
Abl.	<i>yasmā</i>	<i>yamhā</i>	<i>yāya</i>	
Gen.	<i>yassa</i>		<i>yassā</i>	<i>yāya</i>
Loc.	<i>yasmiṇ</i>	<i>yamhi</i>	<i>yassam</i>	<i>yāyam</i>

PLURAL.				
	Masc. and Neut.		Fem.	
Nom.	<i>ye</i>	<i>yāni</i>	<i>yā</i>	<i>yāyo</i>
Acc.	<i>ye</i>	<i>yāni</i>	<i>yā</i>	<i>yāyo</i>
Instr.	<i>yehi</i>		<i>yāhi</i>	
Dat.	<i>yesam</i>		<i>yāsam</i>	
Abl.	<i>yehi</i>		<i>yāhi</i>	
Gen.	<i>yesam</i>		<i>yāsam</i>	
Loc.	<i>yesu</i>		<i>yāsu</i>	

so, *ayam* and *eso*, along with the personal pronouns, are sometimes used in conjunction with *yo* for greater emphasis.

In adverbial use we find the acc. sing. neut. *yam*, the instr. *yena*, the abl. *yasmā*, and the loc. *yasmiṇ*.

4) INTERROGATIVE PRONOUN.

Masc. *ko*, neut. *kiṃ*, fem. *kā*, is declined like *yo*.

In the dat. and gen. masc. and neut. sing. *kissa* by the side of *kassa*, and in the loc. *kismiṇ* *kimhi* by the side of *kasmiṇ* *kamhi*. The gen. sing. n. *kissa*, instr. *kena* and *kasmā*, are used adverbially.

5) INDEFINITE PRONOUNS.

In affixing *ci* (for *cid*) *api* and *cana* to the interrogative pronoun, the indefinites are formed.

SINGULAR.		
	Masc. and Neut.	Fem.
Nom.	<i>koci</i>	<i>kiñci</i>
Acc.	<i>kañci</i>	<i>kāci</i>

SINGULAR.

Masc. and Neut.	
Instr.	<i>kenaci</i>
Dat.	<i>kassaci</i>
Abl.	<i>kasmaci</i>
Gen.	<i>kassaci</i>
Loc.	<i>kasmici kismici</i>

PLURAL.

Masc. and Fem.	Neut.
<i>keci</i>	<i>kanici</i>

sayam 'self, oneself,' and *tumo* corresponding to Skr. *tmanā*, are used as emphatic pronouns with all cases.

§ 19. PRONOMINAL DERIVATIVES.

From pronominal stems derivatives are formed, which have the character of pronominal adjectives. Thus :

madiyo 'mine,' *mamāko* 'mine,' √*mad*; *amhadiyo* 'our,' √*amhad*; and in combination with *diso* and *di*, interchangeable with the form *riso*, standing for Skr. *drç*, we find *mādiso* 'like me,' *etadisō* 'like that,' *idiso* and *idī* 'like this,' *kidiso* and *kidī* 'like what?'

From the stems :

ta ka ya are formed the adjectives

tati kati yati, with the meaning of, respectively, 'so many,' 'how many,' and 'as many.'

From

ya ka, with the suffixes *tara tama*, we find *yataro yatamo* 'which,' and *kataro katamo* 'what, which?' and from *i*: *itaro* 'other, different.'

A great many derivatives of pronouns are used adverbially. They will be noticed hereafter.

A number of adjectives are inflected according to the pronominal declension.

Such words are, *e.g.*

añño aññataro aññatamo 'certain'; *kataro katamo* 'which'; *yataro yatamo* 'which?'; *itaro* 'other'; *uttaro uttamo*

‘higher’; *adharo* ‘inferior’; *ubhayo* ‘both’; *aparo paro* ‘other’; *dakkhiṇo* ‘right’; *pubbo* ‘former’; *visso* ‘all’; and *sabbo* ‘all, every.’

Some few of these words form their cases also according to the nominal declension.

§ 20. NUMERALS.

CARDINALS.

- 1 *eko ekā ekaṃ*
- 2 *dve duve ubho* (for all 3 genders)
- 3 *tayo tisso tiṇi*
- 4 *cattāro (caturo) catasso cattāri*
- 5 *pañca*
- 6 *cha (chaḷ)*
- 7 *satta*
- 8 *aṭṭha*
- 9 *nava*
- 10 *dasa*
- 11 *ekarasa ekādasa*
- 12 *bārasa dvādasa*
- 13 *tedasa terasa telasa*
- 14 *catuddasa cuddasa coddasa*
- 15 *pañcadasa pañnarasa pannarasa*
- 16 *soḷasa sorasa*
- 17 *sattadasa sattarasa*
- 18 *aṭṭhādasa aṭṭhārasa*
- 19 *ekūnavīsati ekūnavisaṃ*
- 20 *visati visaṃ*
- 21 *ekavīsati ekavisaṃ*
- 22 *dvāvīsati dvāvīsati*
- 23 *tevīsati*
- 24 *catuvīsati*
- 25 *pañcavīsati*
- 26 *chabbīsati*
- 27 *sattavīsati sattavisaṃ*
- 28 *aṭṭhavisaṃ*

CARDINALS.

29	<i>ekūnatimsaṃ ekūnatimsati</i>
30	<i>timsa timsati</i>
31	<i>ekatimsa</i>
32	<i>dvattimsa</i>
40	<i>cattālisaṃ cattārisaṃ</i> <i>tālisaṃ talisa</i>
50	<i>paññasa paññasam paññasa</i>
60	<i>saṭṭhi</i>
70	<i>sattati</i>
80	<i>asīti</i>
90	<i>navuti</i>
100	<i>sataṃ</i>
200	<i>bāsataṃ dvāsataṃ</i>
1,000	<i>sahassam</i>
10,000	<i>dasasahassam nahutaṃ</i>
100,000	<i>satasahassam lakkham</i>
1,000,000	<i>dasasatasahassam</i>
100,000,000	<i>koṭi</i>

From *koṭi* upwards each succeeding numeral is ten million times the preceding one. After the combination with *koṭi*, *pakoṭi koṭippakoṭi* and *nahutaṃ ninnahutaṃ akkhohinī* and *bindu*, the succeeding numerals are neuters in *aṃ*. The last numeral given is *asaṅkheyyam* = 10,000,000²⁰.

In combination with *ūna* 'deficient, less,' the *eka* is in some instances omitted, as *ūnasattasataṃ* '699.'

addhiko 'exceeding, surpassing,' is used sometimes to denote the higher number, e.g. : *sattādhikarīsa* '27,' i.e. 7 exceeding 20 ; *aṭṭhārasādhikam dvīsatam* '218.'

The following forms of numerals ought to be noticed.

25	<i>pañṇavīsati</i>	<i>pañcavīsati</i>
44	<i>cuttālisaṃ</i>	<i>cattālisaṃ</i>
56	<i>chappaññasa</i>	
84	<i>cullāsīti</i>	<i>caturāsīti</i>

Fractionals are :

aḍḍho addho '½'; *diyaddho divaddho*, '1½'; *aḍḍhateyyo* *addhatiyo* '2½'; *aḍḍhuḍḍho* '3½.'

Other combinations with *aḍḍho* are frequent, e.g. *dasaddha-sata* '500'; *aḍḍhatelaśasata* '1250.'

catutṭhamso ' $\frac{1}{4}$.'

For the other fractionals the ordinals are used.

To form the multiplicatives *khattum* is used: *ekakkhattum* 'once,' *soḷasakkhattum* '16 times.'

To form adverbs from numerals the suffixes *dhā* and *sa* are used:

ekadhā 'in one way'; *ekasa* 'one by one.'

Adjectives are formed with the suffixes *vidho*, *guṇo* and *aṅgiko*:

aṭṭhavidho 'eightfold'; *navavidho* 'ninefold'; *sattaguṇo* 'sevenfold'; *aṭṭhaṅgiko* 'eightfold'; *pañcaṅgiko* 'fivefold.'

DECLENSION OF THE CARDINALS.

<i>eka.</i>			
	Masc. and Neut.		Fem.
Nom.	<i>eko</i>	<i>ekaṃ</i>	<i>ekā</i>
Voc.	<i>eka</i>	<i>eka</i>	<i>eke</i>
Acc.	<i>ekaṃ</i>	<i>ekaṃ</i>	<i>ekaṃ</i>
Instr.		<i>ekena</i>	<i>ekāya</i>
Dat.		<i>ekassa</i>	<i>ekissa</i>
Abl.	<i>ekasmā</i>	<i>ekamhā</i>	<i>ekāya</i>
Gen.		<i>ekassa</i>	<i>ekissa</i>
Loc.	<i>ekasmiṃ</i>	<i>ekamhi</i>	<i>ekissaṃ ekāyaṃ</i>

The plur. *eke* 'some,' follows the analogy of *sabba*.

ubho

(For all three genders.)

Nom. Acc. Voc.	<i>ubho</i>	
Inst. Abl.	<i>ubhohi</i>	<i>ubhehi</i>
Dat. Gen.	<i>ubhinnaṃ</i>	
Loc.	<i>ubhosu</i>	<i>ubhesu</i>

ubho is in form a dual corresponding to Skr. *ubhau*. The declension is very irregular.

dve, duve.

Nom. Voc. Acc.	<i>dve</i>	<i>duve</i>
Instr. Abl.	<i>dvīhi</i>	<i>dvībhi</i>
Dat. Gen.	<i>drinnaṃ</i>	<i>duvinnaṃ</i>
Loc.	<i>dvīsu</i>	

ti.

	Masc. and Neut.		Fem.
Nom.	<i>tayo</i>	<i>tīṇi</i>	<i>tisso</i>
Acc.	<i>tayo</i>	<i>tīṇi</i>	<i>tisso</i>
Instr. Abl.	<i>tīhi</i>	<i>tībhi</i>	<i>tīhi tībhi</i>
Dat. Gen.	<i>tinnam</i>	<i>tiṇṇannam</i>	<i>tissannam tissam</i>
Loc.	<i>tisu</i>	<i>tissu</i>	<i>tisu tissu</i>

catur.

	Masc. and Neut.		Fem.
Nom. Voc. Acc.	<i>cattāro</i>	<i>caturō cattāri</i>	<i>catasso</i>
Instr. Abl.	<i>catubbhi</i>	<i>catūhi catūbhi</i>	<i>catubbhi catūbhi</i>
Dat. Gen.	<i>catunnam</i>		<i>catassannam</i>
Loc.	<i>catusu</i>	<i>catūsu</i>	<i>catusu catūsu</i>

pañca, cha.

	Masc. Fem. Neut.	Masc. Fem. Neut.
Nom.	<i>pañca</i>	<i>cha</i>
Instr. Abl.	<i>pañcahi</i>	<i>chahi</i>
Gen. Dat.	<i>pañcannam</i>	<i>channam</i>
Loc.	<i>pañcasu</i>	<i>chasu</i>

All numerals ending in *a* are declined in like manner.

The numerals in *i* are declined like the fem. in *i*.

loke ekasatthiyā arahantesu jātesu 'when there were 61 arhats in the world'; *satthim arahatiṃ aka* 'made sixty converts'; *lenāni atthasatthiyo* '68 cells.'

The gen. and dat. of *viṣaṃ*, *tiṃsa*, *paññāsa* are given respectively as *viṣāya*, *tiṃsāya*, *paññāsāya*.

sataṃ and the higher numerals are declined like neuters in *aṃ*. In conjunction with nouns the following constructions are frequent:—

1) With a noun in the gen. plur.: *sataṃ mulānam* 'a hundred roots'; *accharānam sahaṣsam* '1000 nymphs.'

2) As last part of a compound: *gāthāsataṃ* 'a hundred stanzas.'

3) With a noun in the sing. in comp.: *chachattālīsasataṃ vassam atikkamma* 'after the lapse of 146 years.'

4) As first part of a compound the whole in the plural: *sahasajātīlā* '1000 jātilas.'

THE ORDINALS.

The ordinals are formed from the cardinals by means of suffixes. They are declined like adjectives. The fem. ends, with exception of the first four numerals which form their stems in a different way, in *ī*, the neuter in *aṃ*.

For the ordinal of one, *paṭhamo*, *paṭhamā*, *paṭhamam* is used.

From *dva* and *ti* we have *dutiyo* fem. *dutiṃyā*, neut. *dutiyaṃ*; *tatiyo* fem. *tatiṃyā*, neut. *tatiyaṃ*.

The cardinals for '4,' '5,' '6,' '7' form the ordinals by adding *tha*: *catuttho*, *pañcatho*, *chaṭṭho*, *satttho*.

For '4' a form *turiyo* with the fem. *turiṃyā* occurs.

Besides the form in *tha* the suffix *ma* is added to form the ordinals, '5,' '6,' '7,' and onwards up to '99,' e.g. *pañcamo* '5th'; *dasamo* '10th'; *soḷasamo* '16th'; *ekūnavīsatisamo* '19th'; *ekavīsatisamo* '21st'; *tiṃsatimo* '30th'; *saṭṭhimo* '60th.'

Besides these longer forms from 10 upwards, we find an ordinal made from the cardinal by the suffix *a*:—

pañcadaso '15th'; *viṣo* '20th'; *ekaviṣo* '21st'; *tevīso* '23rd'; *ekūnatimso* '29th'; *tiṃso* '30th'; *cattāliso* '40th'; *paññaso* '50th'; *saṭṭho* '60th'; *sattato* '70th'; *asīto* '80th'; *navuto* '90th.'

The ordinal for 100 is *satamo*, and with the fuller superlative suffix *satatamo*, just as for 1000 *sahassamo* and *sahassatamo*.

The fem. of some of the ordinals is used to designate the day of the month, e.g. :—

pañcamī 'the fifth day of the half month.'

ekādasi 'the eleventh day of the half month.'

pañcadasi 'the fifteenth day of the half month.'

§ 21. THE VERB.

The native grammarians divide the verbs according to the manner in which the present and the tenses and modes which belong to the present system, viz. imperfect, potential and imperative, are formed into seven classes. These are called from the verb which serves as prototype for the whole class :

1) *bhavādi*, i.e. 'bhū and the other verbs,' or 'having bhū at the beginning.'

2) *rudhādi*.

3) *divādi*.

4) *svādi*.

5) *kiyādi*.

6) *tanādi*.

7) *curavādi*.

FIRST CLASS: It consists of the following divisions:

1) The root ending in *i* or *u* is gunated, and *a* added: $\sqrt{bhu}$ *bhava*.

2) To the root ending in a consonant an *a* is added, e.g. $\sqrt{pac} + a = paca$ 'to cook'; further, $\sqrt{tud}$ 'to gnaw'; $\sqrt{nud}$ 'to remove'; $\sqrt{likh}$ 'to write'; $\sqrt{phus}$ 'to touch.'

3) To the root ending in a vowel, the personal endings are added without intervening vowel, e.g. $\sqrt{yā}$ 'to go.'

THE SECOND CLASS comprises those verbs in which a nasal is inserted before the final consonant of the root. The terminations are added with an intermediate *a* as in the first class: $\sqrt{rudh}$, *rundhati* 'to restrain.'

THE THIRD CLASS adds *ya* to the root. The phonetic rules regarding *y* are applied: $\sqrt{div}$, *dibbati* 'to play.'

THE FOURTH CLASS adds $\sqrt{nu}$ $\sqrt{nā}$ $\sqrt{uṇa}$ to the root: *sunoti* *pāpuṇāti*.

THE FIFTH CLASS adds *nā* to the root which ends in a vowel: *kiṇāti* 'to buy'; *dhunāti* 'to shake.'

THE SIXTH CLASS adds *o* or *u* to the root. The root generally ends in a nasal: *tanoti*, *karoti*.

THE SEVENTH CLASS adds *aya e i* to the gunated root: *corayati*.

Every verb is supposed to have two voices with separate endings: the *parassapadaṃ* or transitive, and *attanopadaṃ* or intransitive. The *attanopadaṃ* is very restricted in its use, and it is therefore difficult to give the *attanopadaṃ* for every verb.

The passive verbs are formed through adding *ya* to the root and affixing the ending of the *attanopadaṃ*, or though less frequently of the *parassapadaṃ* to this base.

The tenses of the Pāli verb are:

SPECIAL TENSE

- 1) *Present* (*vattāmānā*), and derived from it two modes:
Optative (*sattamī*); *Imperative* (*pañcamī*); and
the *Participle Present* as verbal adjective.
- 2) *Imperfect* (*hīyattanī*).

GENERAL TENSES

- 1) *Perfect* (*parokkhā*).
- 2) *Aorist* (*ajjatanī*).
- 3) *Future* (*bhavissanti*).
- 4) *Conditional* (*kālātipatti*).

The general tenses often take the basis of the special tenses, and *vice versā*.

A verb can appear in different classes without, however, changing its meaning, e.g. *tiṭṭhati* and *ṭhāti* 'to stand'; *dadāti*, *deti* and *dajjati* 'to give'; *vadati*, *vadeti*, *vajjati* and *vajjeti* 'to speak.'

Other roots appear in different classes with a differentiation of meaning, such as, e.g. : $\sqrt{\text{vid}}$, *vidati* 'to know'; *vindati* 'to find, to get'; and *vijjati* 'to be, to exist.'

1) It is needless to advert to the fact that the classes have been made up to a great extent to bring the conjugation of Pāli in a closer connection with that of Sanskrit.

2) The tenses of the Aorist and Imperfect are simply tenses of the past, and it is therefore not advisable to take the Imperfect separately from the Aorist. It is quite true that originally there existed a difference in the meaning between Aorist and Imperfect; but in the Pāli texts, as they lie before us, no such difference can be traced. We shall therefore consider the Imperfect simply as a tense of the past not dependent on the Present system.

3) The Perfect tense is of rare occurrence.

I. THE PRESENT SYSTEM.

The endings are the following :

PRESENT PARASSAPADAM.

- | | |
|--------------|----------------|
| 1) <i>mi</i> | 1) <i>ma</i> |
| 2) <i>si</i> | 2) <i>tha</i> |
| 3) <i>ti</i> | 3) <i>anti</i> |

PRESENT ATTANOPADAM.

- | | |
|--------------|--------------------|
| 1) <i>e</i> | 1) <i>mhe</i> |
| 2) <i>se</i> | 2) <i>vhe</i> |
| 3) <i>te</i> | 3) <i>ante arc</i> |

IMPERATIVE PARASSAPADAṃ.

1) <i>mi</i>	1) <i>ma</i>
2) — <i>hi</i>	2) <i>tha</i>
3) <i>tu</i>	3) <i>antu</i>

IMPERATIVE ATTANOPADAṃ.

1) <i>e</i>	1) <i>āmase</i>
2) <i>ssu</i>	2) <i>rho</i>
3) <i>taṃ</i>	3) <i>antaṃ</i>

OPTATIVE PARASSAPADAṃ.

1) <i>e eyyāmi</i>	1) <i>eyyāma</i>
2) <i>e eyyāsi</i>	2) <i>eyyātha</i>
3) <i>e eyya</i>	3) <i>eyyūṃ</i>

OPTATIVE ATTANOPADAṃ.

1) <i>eyyaṃ</i>	1) <i>eyyāmhe</i>
2) <i>etho</i>	2) <i>eyyavho</i>
3) <i>etha</i>	3) <i>eraṃ</i>

We best divide the verbs into the following classes :

- 1) *Verbs which affix the endings given above without intervening vowel.*
- 2) *Reduplicating class.*
- 3) *Nasal class.*
- 4) *a- class.*
- 5) *ya- class.*

I. The ROOT CLASS of Sanskrit grammar. Through the contraction of *aya* into *e*, of *ava* into *o*, many verbs follow now the analogy of this class. These are either primitive verbs such as *jeti* for *jayati*, or derivatives such *āpādeti* for *āpādayati*. Most of the verbs have forms in other classes. A distinction between strong and weak forms takes place only occasionally.

We give as paradigms :

$\sqrt{i}$		$\sqrt{ya}$	
Sing. <i>emi</i>	Plu. <i>ema</i>	Sing. <i>yāmi</i>	Plu. <i>yāma</i>
„ <i>esi</i>	„ <i>etha</i>	„ <i>yāsi</i>	„ <i>yātha</i>
„ <i>eti</i>	„ <i>enti, yanti</i>	„ <i>yāti</i>	„ <i>yanti</i>

Like *emi*, *semi* ‘to lie down.’ The third person *attanopadaṃ* occurs as

Sing. *sete* Plur. *sente*

Verbs following the analogy of *yāti* are, *vāti* ‘to blow’; *pāti* ‘to protect’; *bhāti* ‘to shine.’

Besides the forms, according to the reduplicating class, of $\sqrt{dā}$ ‘to give’ and $\sqrt{thā}$ ‘to stand,’ we have *deti* *thāti*, which follow the analogy of *yāti*.

In the same way a contracted form of verbs in *aya*, *ava* follows this class, e.g. :

hoti, a contracted form of *bhavati*, $\sqrt{bh\ddot{u}}$ 'to exist,' which shows the following forms :

Sing. <i>homi</i>	Plur. <i>homa</i>
„ <i>hosi</i>	„ <i>hotha</i>
„ <i>hoti</i>	„ <i>honti</i>

$\sqrt{br\ddot{u}}$ 'to speak' exhibits besides the form *bravīti*, a contracted form *brūti*.

Sing. <i>brūmi</i>	Plur. <i>brūma</i>
„ <i>brūsi</i>	„ <i>brūtha</i>
„ <i>brūti</i>	„ <i>bravanti</i>

The *ATTANOPADAM* is

Sing. <i>brave</i>	Plur. <i>brāmhe</i>
„ <i>brūse</i>	„ <i>brūvhe</i>
„ <i>brūte</i>	„ <i>bravante</i>

The most important verb of this division is $\sqrt{as}$ 'to be.'

Sing. <i>asmi</i> <i>amhi</i>	Plur. <i>asma</i> <i>amha</i>
„ <i>asi</i> <i>ahi</i>	„ <i>attha</i>
„ <i>atthi</i>	„ <i>santi</i>

Single forms following the first class are, *e.g.* :

III. p. sing. *vatti* $\sqrt{vac}$ 'to speak,' at the side of *vacati* and *vadati*.

III. p. sing. *hanti*, $\sqrt{han}$ 'to strike.'

III. p. pl. *duhanti*, $\sqrt{duh}$ 'to milk.'

III. p. pl. *lihanti*, $\sqrt{lih}$ 'to lick.'

III. p. sing. att. *hanute*, $\sqrt{hnu}$ 'to conceal oneself.'

II. REDUPLICATING CLASS.

The present form is formed by prefixing a reduplication to the root. The rules of reduplication are :

1) The consonant of the reduplicating syllable is always the first consonant of the root.

2) A non-aspirate is substituted in reduplication for an aspirate.

3) A palatal is substituted for a guttural or *h*.¹

¹ The substitution of the palatals for the gutturals shows that the vowel of the reduplication syllable was uniformly an *e*, as in Greek.

4) A long vowel is shortened in the reduplicated syllable.

Examples of reduplication are :

dadāti, √*dā* 'to give.'

dadhāti, *dahāti* √*dhā* 'to put.'

tiṭṭhāti, √*thā* 'to stand.'

jahāti, √*hā* 'to leave.'

juhoti, √*hu* 'to sacrifice.'

pibati, or *pivati* √*pā* 'to drink,' cpr. Lat. *bibere*.

The conjugation is as follows :

√ <i>dā</i>	
Sing. <i>dadāmi</i>	Plur. <i>damma</i>
„ <i>dadāsi</i>	„ <i>dattha</i>
„ <i>dadāti</i>	„ <i>dadanti</i>

In analogy with the first pers. plu. a new singular was created, viz. : *dammi*, *dasi*, *dati*.

Besides these forms we have :

dajjati according to the *ya* class. This formation is probably due to the optative. The form *deti* was noticed above.

Of the *attanopadam* only a few forms can be quoted, viz. : I. sing. *dade* and I. plur. *dadāmase*.

√ <i>thā</i>	
Sing. <i>tiṭṭhāmi</i>	Plur. <i>tiṭṭhāma</i>
„ <i>tiṭṭhasi</i>	„ <i>ṭhātha tiṭṭhatha</i>
„ <i>tiṭṭhati</i>	„ <i>tiṭṭhanti</i>

III. THE NASAL CLASS: In it we comprise the verbs of the fourth, fifth and sixth classes of the native grammarians. They form their present stem by adding in the fourth and sixth class *no* if the root ends in a vowel, *o* if in *n*, or as in the case of *karoti* in *r*. These verbs add arbitrarily also *nā*, the class-sign of the fifth class. The few verbs belonging to that class always retain the class-sign *na*.

As paradigms may serve :

√ <i>su</i> 'to hear.'	
Sing. <i>suṇomi</i> , <i>suṇāmi</i>	Plur. <i>suṇoma</i> , <i>suṇāma</i>
„ <i>suṇosi</i> , <i>suṇasi</i> <i>suṇāsi</i>	„ <i>suṇotha</i> , <i>suṇatha</i>
„ <i>suṇoti</i> , <i>suṇati</i>	„ <i>suṇanti</i>

In the same way $\sqrt{\text{tan}}$ 'to stretch' is conjugated, of which the *attanopadaṃ* occurs as :

Sing. <i>tanve</i>	Plur. <i>tanumhe</i>
„ <i>tanuse</i>	„ <i>tanuḥe</i>
„ <i>tanute</i>	„ <i>tanvante</i>

$\sqrt{\text{ki}}$ 'to buy' has only the forms in *ā kiṇāmi*.

The most important verb belonging to this class is $\sqrt{\text{kar}}$ 'to make.'

Sing. <i>karomi kummi</i>	Plur. <i>karoma</i>
„ <i>karosi</i>	„ <i>karotha</i>
„ <i>karoti</i>	„ <i>karonti</i>

The *attanopadaṃ* shows the following forms :

Sing. <i>kubbe</i>		
„ <i>kubbase</i>	<i>kuruse</i>	
„ <i>kubbate</i>	<i>kurute</i>	<i>kubbati</i>
Plur. <i>kubbāmhe</i>	<i>kurumhe</i>	
„ <i>kubbāvhe</i>	<i>kuruvhe</i>	
„ <i>kubbante</i>	<i>kurunte</i>	

IV. THE *a* CLASS: The most numerous class of verbs is that which, while gunating the root ending in *i* or *u* to *ay* or *av* respectively, adds the personal endings with intervening *a*. Closely connected with this class in Pāli are those verbs which add to a consonantal stem *a* before the endings. Lastly, we have to count among this class those verbs which strengthen the root by a nasal, and add the personal endings with *a* or less frequently *i*.

The first two divisions belong to the first class of the native grammarians, the last division forms the second class.

As paradigms we take :

$\sqrt{\text{bhu}}$ 'to be, to exist.'

Sing. <i>bhavāmi</i>	Plur. <i>bhavāma</i>
„ <i>bhavasi</i>	„ <i>bhavatha</i>
„ <i>bhavati</i>	„ <i>bhavanti</i>

The *attanopadaṃ* is

Sing. <i>bhave</i>	Plur. <i>bhavāmhe</i>
„ <i>bhavase</i>	„ <i>bhavāvhe</i>
„ <i>bhavate</i>	„ <i>bhavante</i>

A consonantal stem is $\sqrt{tud}$ 'to push,' which is conjugated exactly like *bhavati*.¹

$\sqrt{rudh}$ 'to restrain' has the following forms :

Sing.	<i>rundhāmi</i>	and	<i>rundhimi</i>
„	<i>rundhasi</i>	„	<i>rundhisi</i>
„	<i>rundhati</i>	„	<i>rundhiti</i>
Plur.	<i>rundhāma</i>	„	<i>rundhīma</i>
„	<i>rundhatha</i>	„	<i>rundhītha</i>
„	<i>rundhanti</i>	„	<i>rundhīnti</i>

A few verbs form their present tense by adding *ccha* to the root, e.g. $\sqrt{gam}$ 'to go,' *gacchāmi*.

There is, however, also a form *gamati* 'he goes' and *ghammati*. This latter form can be substituted for all the forms of the verb. Cpr. further *bravīti*.

THE *ya* CLASS: The present tense of this class adds *ya* to the root. These form the third class of the native grammarians. All the phonetic rules regarding *y* are applied, e.g. :

$\sqrt{div}$	+	<i>ya</i>	=	<i>dibbati</i>
$\sqrt{siv}$	+	<i>ya</i>	=	<i>sibbati</i>
$\sqrt{yudh}$	+	<i>ya</i>	=	<i>yujjhati</i>

§ 22. MODES OF THE PRESENT TENSE.

1) IMPERATIVE: It is formed by adding the endings given on page 54 to the present stem. The second pers. sing. par. sometimes show the mere stems without the characteristic ending. As paradigms may serve :

$\sqrt{i}$ 'to go.'

I. sing.	<i>emi</i>	I. plur.	<i>ema</i>
II. „	<i>ehi</i>	II. „	<i>etha</i>
III. „	<i>etu</i>	III. „	<i>entu</i>

¹ The difference between these two conjugations can only be traced in Sanskrit, where the accent is varying.

√*as* 'to be.'

I. sing. <i>asmi</i>	I. plur. <i>asma</i>
II. „ <i>āhi</i>	II. „ <i>attha</i>
III. „ <i>atthu</i>	III. „ <i>santu</i>

√*dā* 'to give.'

An imperative can be formed from all the stems in use, e.g. :

II. sing. <i>dehi dadāhi dajja</i>	II. plur. <i>detha dadātha</i>
------------------------------------	--------------------------------

The *attanopadam* has the following forms :

I. sing. <i>dade</i>	I. plur. <i>dadāmase</i>
II. „ <i>dadassu</i>	II. „ <i>dadarho</i>
III. „ <i>dadatam</i>	III. „ <i>dadantam</i>

√*kr* 'to make.'

II. sing. <i>kuru karohi</i>	II. plur. <i>karotha</i>
III. „ <i>karotu kurutu</i>	III. „ <i>karontu kubbantu</i>

ATTANOPADAM.

I. sing. <i>kubbe</i>	I. plur. <i>kubbāmase</i>
II. „ <i>kurussu</i>	II. „ <i>kuruvho</i>
III. „ <i>kurutam</i>	III. „ <i>kubbantam</i>

√*bhu*.

II. sing. <i>bhava bhavāhi</i>	II. plur. <i>bhavatha</i>
III. „ <i>bhavatu</i>	III. „ <i>bhavantu</i>

ATTANOPADAM.

II. sing. <i>bhavassu</i>	II. plur. <i>bhavarho</i>
III. „ <i>bhavatam</i>	III. „ <i>bhavantam</i>

√*gam* 'to go.'

The imperative is formed also from all the stems in use, e.g. :

II. sing. <i>gaccha, gacchāhi, ghamma, ghammahi</i>

2) OPTATIVE : It is formed by adding the endings given on page 54. The endings showed originally only forms commencing with *ya*. A combination, however, took place in most cases with the final vowel of the stem. These forms could again be contracted into *e*.

As paradigms may serve :

√*bhu*.

I. sing. <i>heyyāmi, bhaveyya</i>	I. plur. <i>heyyāma</i>
<i>huveyya, bhave</i>	

II. sing. <i>heyyāsi</i>	II. plur. <i>heyyātha</i>
III. „ <i>heyya</i>	III. „ <i>heyyuṃ</i>

ATTANOPADAM.

I. sing. <i>bhave, bhaveyyāmi</i>	I. plur. <i>bhaveyyāme</i>
II. „ <i>bhavetho</i>	II. „ <i>bhaveyyavho</i>
III. „ <i>bhavetha</i>	III. „ <i>bhaveram.</i>

√as.

I. sing. <i>assam</i>	I. plur. <i>assāma</i>
II. „ <i>assa</i>	II. „ <i>assatha</i>
III. „ <i>assa, siyā</i>	III. „ <i>assu siyuṃ</i>

√kr.

I. <i>kare, kareyya, kubbe, kubbeyya, kayirā, kayirāmi</i>
II. „ <i>kareyyasi, „ kubbeyyasi, „ kayirāsi</i>
III. „ <i>kareyya, „ kubbeyya, „ kayirā</i>
I. <i>kareyyāma, kubbeyyāma, kayirāma</i>
II. <i>kareyyātha, kubbetha, kayirātha</i>
III. <i>kareyyaṃ, kubbeyyaṃ, kayirūṃ</i>

√dā.

Shows the forms

dajjā, dadeyya, dajjeyya, deyya.

√jñā.

jāniya, jāñña, jāneyya.

√gam.

gacche, gaccheyya.

§ 23. GENERAL TENSES.

THE PERFECT SYSTEM.

The formation of the Perfect is essentially alike in all verbs. The characteristics of the formation are: 1) a stem made by reduplication of the root and endings, unlike those of the present and the other tenses. The rules for reduplication are the same as those given for the second conjugation, e.g.: √gam=jagāma.

The perfect in published texts is of rare occurrence.

The endings are :

FOR THE PARASSAPADAM.

I. sing. <i>a</i>	I. plur. <i>mha</i>
II. „ <i>e</i>	II. „ <i>ttha</i>
III. „ <i>a</i>	III. „ <i>u</i>

FOR THE ATTANOPADAM.

I. sing. <i>i</i>	<i>mhe</i>
II. „ <i>ttho</i>	<i>who</i>
III. „ <i>ttha</i>	<i>re</i>

Roots ending in consonants insert an *i* between stem and consonantal endings.

As paradigms may serve :

√*bhu*.

I. sing. <i>babhūva</i>	I. plur. <i>babhūvimha</i>
II. „ <i>babhūve</i>	II. „ <i>babhūvittha</i>
III. „ <i>babhūra</i>	III. „ <i>babhūvu</i>

ATTANOPADAM.

I. sing. <i>babhūvi</i>	I. plur. <i>babhūvimhe</i>
II. „ <i>babhūvittho</i>	II. „ <i>babhūvivho</i>
III. „ <i>babhūvittha</i>	III. „ <i>babhūvire</i>

√*pac*.

PARASSAPADAM.

I. sing. <i>papaca</i>	I. plur. <i>papacimha</i>
II. „ <i>papace</i>	II. „ <i>papacittha</i>
III. „ <i>papaca</i>	III. „ <i>papacu</i>

ATTANOPADAM.

I. sing. <i>papaci</i>	I. plur. <i>papacimhe</i>
II. „ <i>papacittho</i>	II. „ <i>papacivho</i>
III. „ <i>papacittha</i>	III. „ <i>papacire</i>

√*ah* 'to speak' is only used in the III. per. sing. and plur. of the perfect.

III. sing. *āha*

III. plur. *āham̐su* and *āhu*

§ 24. AORIST AND IMPERFECT.¹

The aorist and imperfect are, as stated above (page 53), blended into one form, partaking of the character of both. The native grammarians are at great pains to give a paradigm

¹ Cpr. H. Oldenberg, Kuhn's Zeitschrift, xxv. 319.

for both forms, which, however, turns out futile. Moreover, no difference can be made in the syntactic use of the two tenses.

The paradigm of the native grammarians is for the *hiyattani* (imperfect) :

ATTANOPADAM.			
I. sing.	<i>a</i>	I. plur.	<i>amhā</i>
II. „	<i>o</i>	II. „	<i>attha</i>
III. „	<i>ā</i>	III. „	<i>ū</i>
PARASSAPADAM.			
I. sing.	<i>im</i>	I. plur.	<i>mhase</i>
II. „	<i>se</i>	II. „	<i>cham</i>
III. „	<i>ttha</i>	III. „	<i>tthum</i>

For the *ajjatanī* (aorist) :

ATTANOPADAM.			
I. sing.	<i>im</i>	I. plur.	<i>imhā</i>
II. „	<i>o</i>	II. „	<i>ittha</i>
III. „	<i>i</i>	III. „	<i>um imsu</i>
PARASSAPADAM.			
I. sing.	<i>a</i>	I. plur.	<i>imhe</i>
II. „	<i>ise</i>	II. „	<i>icham</i>
III. „	<i>a</i>	III. „	<i>u</i>

We can distinguish altogether three different formations in Pāli. The augment *a* is in prose generally put before the verb. In verse it is omitted according to the exigencies of the metre. With the negative particle *mā* the aorist is used as an imperative.

FIRST FORMATION.

PARASSAPADAM.			
I. sing.	<i>am</i>	I. plur.	<i>amha</i>
II. „	<i>a, o</i>	II. „	<i>attha</i>
III. „	<i>ā</i>	III. „	<i>um</i>
ATTANOPADAM.			
I. sing.	—	I. plur.	<i>āmhase</i>
II. „	<i>ase</i>	II. „	<i>arham</i>
III. „	<i>attha</i>	III. „	<i>atthum</i>

The nasal in the first pers. sing. plur. is often omitted.

Only verbs in consonants form their preterite according to this formation. Its use is very limited. This formation can be considered as an imperfect if it is used with the present stem.

SECOND FORMATION.

PARASSAPADAM.

I. sing. <i>im</i>	I. plur. <i>imha</i>
II. „ <i>i</i>	II. „ <i>ittha</i>
III. „ <i>i</i>	III. „ <i>imsu isum</i>

ATTANOPADAM.

I. sing. —	I. plur. <i>imhe</i>
II. „ <i>ise</i>	II. „ <i>ivham</i>
III. „ —	III. „ —

This form is regularly used for all stems ending in consonants. For the first pers. sing. we find in verse sometimes the endings *isam* and *issam* according to the analogy of Sanskrit.

THIRD FORMATION.

The third form of the aorist is an *s* aorist. The forms are:

PARASSAPADAM.

I. sing. <i>sim</i>	<i>simha</i>
II. „ <i>si</i>	<i>sittha</i>
III. „ <i>si</i>	<i>sum</i>

This formation is used for the verbs ending in vowels. Some verbs ending in consonants follow this analogy, and then, of course, all phonetic change takes place. Causatives follow the analogy of this aorist after contracting *aya* into *e*.

Besides these some forms occur which date back to a formation anterior to the fixing of Pāli.

Many verbs appear in all the three formations.

The following paradigms will illustrate the different formations:

√*bhu*.

I. sing. <i>abhavam</i>	I. plur. <i>abhavamhā</i>
II. „ <i>abhavo</i>	II. „ <i>abharattha</i>

III. sing. <i>abhavā</i>	III. plur. <i>abharū</i>
I. „ <i>ahuvaṃ</i>	I. „ <i>ahuvamhā</i>
II. „ <i>ahuvo</i>	II. „ <i>ahuvattha</i>
III. „ <i>ahuvā</i>	III. „ —
I. „ <i>ahosiṃ</i>	I. „ —
II. „ <i>ahosi</i>	II. „ —
III. „ <i>ahosi</i>	III. „ <i>ahesuṃ</i>
I. „ <i>abharim</i>	
I. „ —	I. „ <i>ahumhā</i>
III. „ <i>ahu ahū</i> before vowels <i>ahūd</i>	III. „ <i>ahum</i>

√dā.

I. sing. <i>adadam</i> , etc.	
I. „ <i>adā</i> , etc.	
	III. plur. <i>adum</i>
I. „ <i>adāsiṃ</i>	I. „ <i>adasimhā</i>
II. „ <i>adāsi</i>	II. „ <i>adasittha</i>
III. „ <i>adāsi</i>	III. „ <i>adāsuṃ adamsu</i>

√kṛ.

I. sing. <i>akaraṃ</i> , etc.	
I. „ <i>akāsiṃ akāsi</i> , etc.	III. plur. <i>akāsuṃ</i>
I. „ <i>akā</i>	{ II. „ <i>akattha</i>
	{ III. „ <i>akamsu</i>
I. „ <i>akarim</i> , etc.	III. „ <i>akarum akarimsu</i>

√as.

I. sing. <i>āsiṃ</i>	I. plur. <i>āsimhā</i>
II. „ <i>āsi</i>	II. „ <i>āsittha</i>
III. „ <i>āsi</i>	III. „ <i>āsuṃ āsimsu</i>

√gam.

I. sing. <i>agaṃ</i>	I. plur. <i>agumhā</i>
II. „ <i>agā</i>	II. „ <i>aguttha</i>
III. „ <i>agā</i>	III. „ <i>agum</i>
I. „ <i>agamā</i> <i>agamim</i>	
II. „ <i>agami</i> <i>agami</i>	
III. „ <i>agami</i>	
I. „ <i>agacchi</i>	
I. „ <i>agañchim</i>	I. „ <i>agañchimhā</i>

II. sing. <i>agañchi</i>	<i>agañcho</i>	II. plur. <i>agañchittha</i>
III. „ <i>agañchi</i>		III. „ <i>agañchimsu</i>
II. and III. sing. <i>agacchisi</i>		

√*vac.*

I. sing. <i>avacā</i>	II. per. plur. <i>avacuttha</i>
I. „ <i>avocaṃ</i>	II. „ <i>avocatha</i>
III. „ <i>avoca</i>	III. plur. <i>avocaṃ</i>

√*labh.*

I. sing. <i>alattham</i>	I. sing. <i>alabhiṃ</i>
II. „ <i>alattha</i>	II. „ <i>alabhi</i>
III. „ <i>alattha</i>	III. „ <i>alabhi</i>

After contracting *aya* into *e*, the aorist of the causatives is also formed according to the third formation :—

I. sing. <i>acoresiṃ</i>	I. plur. <i>acoresimha</i>
II. „ <i>acoresi</i>	II. „ <i>acoresittha</i>
III. „ <i>acoresi</i>	III. „ <i>acoresuṃ</i>

In roots ending in consonants *s* influences the last letter as usual, *e.g.* : *adakkhi* from *passati* ‘to see,’ but also *apassi*; *akkocchi* from *kosati* ‘to revile,’ but also *akkosi*.

Of forms in *issam* or *isam*, I. pers. sing. second formation, we notice *sandhāvissam*, *paccavekkhisam*, *gacchisam*, *vandissam*, etc.

For the *attanopadam* the paradigm is the following :

I. sing. —	I. plur. <i>abhavāmhase</i>
II. „ <i>abhavase</i>	II. „ <i>abhavham</i>
III. „ <i>abhavattha</i>	III. „ <i>abhavatthum</i>
I. „ —	I. „ <i>abhavimhe</i>
II. „ <i>abhavise</i>	II. „ <i>abhavivham</i>
III. „ <i>abhavittha</i>	III. „ —

The *attanopadam* is of rare occurrence, and only a few forms can be given :

II. pers. sing. <i>atimaññittho</i>
I. pers. plur. <i>akarāmhase</i>

§ 25. FUTURE.

The tense sign is *ss*, which is added to the root directly, or by the auxiliary vowel *i*. The endings are :

FOR THE PARASSAPADAM.

I. sing. <i>ssāmi</i>	I. plur. <i>ssāma</i>
II. „ <i>ssasi</i>	II. „ <i>ssatha</i>
III. „ <i>ssati</i>	III. „ <i>ssanti</i>

FOR THE ATTANOPADAM.

I. sing. <i>ssam</i>	I. plur. <i>ssāmhe</i>
II. „ <i>ssasse</i>	II. „ <i>ssavhe</i>
III. „ <i>ssate</i>	III. „ <i>ssante</i> (<i>ssare</i>)

The form to which these endings are added is mostly the strengthened. They can, however, also be added to the special base.

PARASSAPADAM.

I. sing. <i>bhavissāmi</i>	I. plur. <i>bhavissāma</i>
II. „ <i>bhavissasi</i>	II. „ <i>bhavissatha</i>
III. „ <i>bhavissati</i>	III. „ <i>bhavissanti</i>

ATTANOPADAM.

I. sing. <i>bhavissam</i>	I. plur. <i>bhavissāmhe</i>
II. „ <i>bhavissasse</i>	II. „ <i>bhavissavhe</i>
III. „ <i>bhavissate</i>	III. „ <i>bhavissante</i> (<i>bhavissare</i>)

The *ss* being added without intermediate vowel affects of course the preceding consonant : *dakkhati* to *passati* 'to see'; *sakkhite* to *sakkoti* 'to be able.'

A misunderstanding of these forms gave rise to the formations *dakkhissati* and *sakkhissati*, with a double future sign.

Cpr. further *lacchati* to *labhati* 'to take'; *checchati* to *chindati* 'to cut'; *bhejjati* to *bhindati* 'to break.'

Forms with auxiliary vowel are also in use, e.g. : *labhissati*.

From the special tense we have futures like *gacchissati* to *gacchati*, but also *gamissati*; *juhossati*, *juhissati* to *juhoti*.

karoti has besides the future *karissati*, a contracted form :

I. sing. <i>kāhāmi</i>	I. plur. <i>kāhāma</i>
II. „ <i>kāhasi</i> <i>kāhisi</i>	II. „ <i>kāhatha</i>
III. „ <i>kāhati</i> <i>kāhiti</i>	III. „ <i>kāhanti</i> <i>kahinti</i>

In the same way *eti* 'to go' has, besides the future *essati, ehiti*.

The contracted form *hoti* from *bhavati* shows the following forms :

- | | |
|----------|---|
| I. sing. | <i>hemi, hehāmi, hohāmi, hessāmi, hehissāmi, hohissami.</i> |
| II. „ | <i>hesi, hehisi, hohisi, hessasi, hehissasi, hohissasi.</i> |
| III. „ | <i>heti, hetiti, hotiti, hessati, hehissati, hohissati.</i> |
| I. plur. | <i>hema, hehāma, hohāma, hessāma, hehissāma, hohissāma.</i> |
| II. „ | <i>hetha, hehittha, hohittha, hessatha, hehissatha, hohissatha.</i> |
| III. „ | <i>henti, hehinti, hohinti, hessanti, hehissanti, hohissanti.</i> |

From $\sqrt{\text{su}}$ 'to hear' future att. *sussam*, $\sqrt{\text{dā}}$ *dassati* and att. *dassam*.

§ 26. CONDITIONAL.

From the future stem is made an augment preterite by prefixing the augment *a* and adding the secondary endings :

PARASSAPADAM.

- | | | | |
|----------|------------------|----------|---------------|
| I. sing. | <i>ssam</i> | I. plur. | <i>ssāmhā</i> |
| II. „ | <i>sse (ssa)</i> | II. „ | <i>ssatha</i> |
| III. „ | <i>ssā (ssa)</i> | III. „ | <i>ssamsu</i> |

ATTANOPADAM.

- | | | | |
|----------|---------------|----------|-----------------|
| I. sing. | <i>ssam</i> | I. plur. | <i>ssāmhase</i> |
| II. „ | <i>ssase</i> | II. „ | <i>ssavhe</i> |
| III. „ | <i>ssatha</i> | III. „ | <i>ssimsu</i> |

The endings are added with or without intervening *i*.

The paradigm is :

PARASSAPADAM.

- | | | | |
|----------|-----------------------|----------|---------------------|
| I. sing. | <i>abhavissam</i> | I. plur. | <i>abhavissāmhā</i> |
| II. „ | <i>abhavissa °sse</i> | II. „ | <i>abhavissatha</i> |
| III. „ | <i>abhavissa °ssā</i> | III. „ | <i>abhavissamsu</i> |

ATTANOPADAM.

- | | | | |
|----------|---------------------|----------|-----------------------|
| I. sing. | <i>abhavissam</i> | I. plur. | <i>abhavissāmhase</i> |
| II. „ | <i>abhavissase</i> | II. „ | <i>abhavissavhe</i> |
| III. „ | <i>abhavissatha</i> | III. „ | <i>abhavissimsu</i> |

§ 27. DERIVATIVE CONJUGATION.

The derivative conjugation may be divided under five headings:

I. PASSIVE: It is formed through adding *ya* to the weakest form. The endings are those of the *attanopadam*, but also those of the *parassapadam* occur. *y* affects a preceding consonant in the usual way. In a few instances *iya* is added instead of *ya*, and the endings of the passives are added to the present active.

Cpr. e.g.: *ucchate vuccati* from $\sqrt{vac}$ 'to speak'; *vussati vasiyati* from $\sqrt{vas}$ 'to dwell.' *kayyati kariyati kariyyati kayirati* are given as passive to *karoti*. *diyati* from $\sqrt{dā}$ 'to give'; *thiyate* from $\sqrt{thā}$ 'to stand'; *gamyate, gamiyati gacchiyate* $\sqrt{gam}$ 'to go'; *gheppati* and *gayhati* to *gaṇhāti* 'to take.'

II. THE INTENSIVE OR FREQUENTATIVE is formed by reduplication. Its conjugation is in accordance with the second conjugational class, the reduplication, however, is peculiar.

The reduplicating syllable is composed of a single consonant with a heavy vowel: *lālappati* 'to lament'; *dāddallati* 'to blaze.'

The reduplicating syllable has a final consonant taken from the end of the root. This consonant is a nasal which substitutes any other consonant; *caṅkamati jaṅgamati caṅcalati*.

Not many instances of the intensive are met with.

III. THE DESIDERATIVE: The desiderative stem is formed from the simple root by the addition of a reduplication and by an appended *sa*. This *sa* affects of course the preceding consonants. Some roots form an abbreviated stem by a contraction of reduplication and root together in one syllable. Examples are, *bubhukkati*, $\sqrt{bhuj}$; *pivāsati*, $\sqrt{pā}$; *vīmaṃsati* for *mīmaṃs*; *jigimsati*, $\sqrt{hr}$; *dicchati*, $\sqrt{dā}$.

IV. THE CAUSATIVE: From every root can be formed a causative; this is done by affixing *aya* to the strengthened

root. The native grammarians range these verbs under the seventh class.

This *aya* can optionally be contracted into *e*. Besides this formation, another is in use : *apaya* contracted into *ape* is added to the root. A differentiation of meaning is sometimes to be traced.

If contracted into *e*, the conjugation follows of course the first conjugational class; the forms in *aya* and *apaya* are conjugated like *bhavati*.

As causative of $\sqrt{\text{gam}}$ 'to go' are given *gamayati*, *gameti* *gacchāpeti*, *gacchāpayati*; $\sqrt{\text{han}}$ 'to kill' has *haneti*, *ghātetī*.

V. DENOMINATIVES : From every noun may be formed a denominative. The suffixes employed are : *āya*, *aya*, *īya*. e.g. : *ciccitāyati* 'to splash'; *puttīyati* 'to treat as a son.'

§ 28. PARTICIPLES, INFINITIVES, GERUNDS.

1) The PARTICIPLE PRESENT is formed by the suffixes *at* and *anta*, which are added to the present stem, e.g. : *gacchanto* *gaccham* (see above, page 38). In the same way these suffixes are added to the future stem, to form 2) PARTICIPLE FUTURE.

In the same way the suffixes *māna* and *āna* are used for the PRESENT PARTICIPLE ATTANOPADA.

3) Of the PERFECT PARTICIPLE in *vams* only a few doubtful traces are left. *vidū* and *viddasu* for *vidvams*.

4) The PAST PARTICIPLE PASSIVE is formed by the suffixes *ta* and *na*, which are added directly to the root or through an intervening vowel *i*. Of course all phonetic changes take place :—

kato 'made'; *gato* 'gone'; *icchito* 'wished'; *phuttho* 'touched'; *laddho* 'taken'; *vutto* 'spoken'; *vapito* and *vutto* 'shaven'; *dinno* 'given.'

5) From the PAST PARTICIPLE PASSIVE is formed a secondary derivative with the meaning of a PAST ACTIVE PARTICIPLE by adding the suffixes *vat*, *vant*, e.g. :

hutaṇṇā hutavanto 'having sacrificed'; *manditaṇṇā, mandita-vanto* 'having adorned'; *bhuttaṇṇā* 'having eaten.'

II. GERUNDIVES : The suffixes by which *gerundives* are

regularly and ordinarily formed are: *ya tarya* (*tabba taryya*) *aniya*. They are joined with or without intervening vowel *i*.

e.g.: *bhabbo* for *bhavyo*; *karaṇīyo kāriyo kayyo kayiro kattabbo* 'that ought to be done'; *dātayyo dātabbo dātabyo* 'that ought to be given.'

III. GERUNDS: The gerund is formed by the suffixes *tvā* *ya tvāna* and *tūna*. They take arbitrarily the vowel *i* between root and ending. Sometimes the suffixes *ya* and *tvā* are united into one.

Remarkable forms are :

<i>daṭṭhu</i>	and	<i>disvā</i>	'having seen.'
<i>anuvicca</i>	„	<i>anuvīditvā</i>	'having known.'
<i>āhacca</i>	„	<i>āhanītvā</i>	'having thrown.'
<i>pappuyya</i>	„	<i>pāpayītvā</i>	'having obtained.'
<i>vineyya</i>	„	<i>vinayītvā</i>	'having laid aside.'
<i>niccheyya</i>			'having ascertained.'

Cpr. further : *passītvāna* and *passītūna* 'having seen.'
atīsitvā and *atikkamītvā* 'having approached.'
datvā, *dāya*, *dadītvā* 'having given.'
katvāna, *kātuna* 'having made.'
gayha, *gaṇhiya*, *gaṇhitvā* 'having taken.'

IV. INFINITIVES: They are formed by the suffixes *tuṃ* *tave*, and rarely *tuye*. The infinitive can be formed from the special base, or from the root; in both cases an *i* is arbitrarily inserted:

e.g. *gantūṃ* 'to go'; *laddhūṃ* 'to take'; *vaditūṃ* 'to speak'; *suṇitūṃ* and *soṭave* 'to hear'; *vipphatave* 'to give up'; *gaṇetuye* 'to count.'

§ 29. INDECLINABLES.

I. ADVERBS.

ADVERBS FORMED BY SUFFIXES.

Classes of adverbs are formed by the addition of adverbial suffixes not only to pronominal roots or stems, but also to noun and adjective stems.

Most of these suffixes belong to a time anterior to the fixing of the Pāli, as a comparison with Sanskrit and the cognate languages will show.

1) *to* standing for an original *tas*. It gives to the word to which it is added mostly an ablative sense, but sometimes also a local. It may be added to pronouns, prepositions and nouns. In the last case it is regarded as the regular substitute for the termination of the ablative (see page 41).

Examples are from pronominal stems: *ato* 'hence'; *ito* 'here'; *tato* 'from that place'; *yato* 'from what'; etc.

2) From prepositions: *abhito* 'near'; *parato* 'further.'

3) From noun and adjective stems: *aggato* 'before'; *dakkhinato* 'on the south'; *sabbato* 'from every side'; *piṭṭhito* 'from the back'; *pitito* 'on the father's side.'

II. Adverbs of a local sense are formed by an original *tra*. This *tra* is either preserved or assimilated to *tta* or *ttha* (page 16). It is added to pronominal roots and nouns. Examples are:

1) *atra*, *attha* 'here'; *tatra* and *tattha* 'there'; *kutra* and *kuttha* 'where.' 2) *aññatra* and *aññattha* 'elsewhere'; *ubhayattha*, *ubhayatta* 'in both places.'

dha and assimilated *ha* also form adverbs with a local sense. The forms are used promiscuously: *iha* and *idha* 'here.'

Interchangeable with this last suffix are: *haṃ* and *hiṃ* also forming local adverbs; *kuhiṃ*, *kuhaṃ*, *kahaṃ* 'where'; *tahaṃ*, *tahiṃ* 'there'; *yahiṃ* 'where.'

III. Adverbs of manner are formed by means of the suffix *thā* mostly from pronominal roots: *tathā* 'so'; *yathā* 'as'; but also from adjectives, e.g. *sabbathā* 'in every way'; *aññathā* 'in another way.'

By means of the suffix *ti* or *iti*. This adverb is very extensively used in cases of indirect narrative, or of enumeration, or of quoting the words and thoughts of others.

By means of the suffix *va* or *iva* 'like as.' By the side of *iva* also *viya* and *va*. The former seems a metathesis of *iva*; *eva* and *yeva*, *heva* 'just, even'; *evaṃ* related to *eva* 'thus'; *kiva* 'how?'

IV. Adverbs of time are formed by means of the suffix *dā*:—

kadā 'when?'; *yadā* 'whenever'; *sadā* and *sabbadā* 'always.'

Related to *da* seems *di* in *yadi* 'if.'

2. By means of the compound suffix: *dāni*, *dāniṃ* for *dāniṃ*. *idāni*, *idāniṃ* 'now'; *tadāni*, *tadāniṃ* 'then.'

3. By means of the suffix *rahi* (Skr. *rhi*): *etarahi*, and seldom *etarhi* 'now'; *tarahi* 'then.'

V. By means of the suffix *dhā* are formed adverbs, especially from numerals, signifying 'fold, times.'

Cpr. *ekadhā*, etc. 'in one way'; *bahudhā* 'in many ways'; *sabbadhā* 'everywhere.' Sometimes we find the suffix *dhi* used with the same sense: *sabbadhi* (see page 49).

VI. Adverbs of quantity, or measure, or manner, are formed by means of the suffix *so*, Skr. *ṣas*. e.g.: *bahuso* 'greatly'; *pañcaso* 'by fives'; *akkharaso* 'letter by letter'; *atthaso* 'according to the sense.'

VII. CASE FORMS USED AS ADVERBS.

A large number of adverbs have case-suffixes, from stems which are or are not otherwise in use.

1) THE ACCUSATIVE: *yaṃ* with the meaning of 'that, as, became'; *taṃ* (*tad*) 'there, thither'; *kiṃ* 'why'; *idaṃ* 'here.'

Compounded with *id* we have *cid*=*ca*+*id*: *ce* 'even,' and then after false analogy *noce* 'if not' instead of *ne*.

Noun and adjective stems so used are:—

nāma 'by name'; *raho* 'secretly'; *rattaṃ* 'at night'; *saccaṃ* 'in truth'; *niccaṃ* 'always'; *ciraṃ* 'long'; *bhūyo* 'again.'

As accusatives of nouns and adjectives we must also consider several adverbs of obscure connection which go back like most of the preceding in their formation to a period anterior to Pāli.

e.g.: *tunhī* 'silently'; *sāyaṃ* 'in the evening'; *araṃ* 'speedily'; *alaṃ* 'enough'; *mitho* and *mithu* 'mutually'; *sammā* 'fully'; *sajju* 'instantly'; *isaṃ* 'a little.'

2) THE INSTRUMENTAL: Most of the pronominal adjective and noun-stems noticed under acc. occur in adverbial use:—

yena 'because, for which'; *dakkhiṇena* 'on the south'; *cirena* 'after a long time'; *divā* 'by day'; *amā* 'with.'

3) THE DATIVE: It is less extensively used in an adverbial sense. e.g.: *cirāya* 'for a long time'; *sukhāya* 'for the benefit'; *hitāya* 'for the benefit.'

4) THE ABLATIVE: Most of the pronominal stems are used adverbially, e.g.: *yasmā* 'because'; *kasmā* 'why?'; *durā*, *ārā* 'far off'; *heṭṭhā* 'under, below'; *pacchā* 'behind.'

The original of the ablative *d* is of necessity lost in Pāli.

5) THE GENITIVE: Its use is very limited. e.g.: *kissa* 'why?'; *cirassa* 'long'; *hetu* and *heto* 'on account of.'

6) THE LOCATIVE: Forms adverbially used are, e.g.: *bhuvī* 'on the earth'; *āre*, *dūre* 'after.'

II. PREPOSITIONS.

Under the name of *upasagga* (prepositions) the native grammarians comprise a number of twenty words, which modify the meaning of the verb or substantive to which they are added.

Put in alphabetical order they are as follows :

†*ati* 'over, beyond.'

†*adhi* 'above, over, superior to.'

†*anu* 'after, under, less than.'

†*apa* 'away, from.'

api 'near, close by.'

abhi 'to, unto, against.'

ava 'away, down, oft.'

†*ā* 'until, as far as.'

u ud 'upwards, above.'

†*upa* 'below, less.'

du 'hardly.'

nir 'downwards.'

ni (*nir*) 'outward.'

pa 'forward, onward.'

†*paṭi* or *pati* 'towards.'

parā 'away, aside, back.'

pari 'around, about.'

vi 'apart, asunder.'
sam 'with, together.'
su 'well.'

To these words must be added a few others, which are equally combined with verbs and nouns, but are of a more limited use, such as :

† *anto antara* 'within.'
 † *avi* 'manifestly, close.'
 † *tiro* 'across, beyond.'
pātu 'manifestly.'

These are mainly used in composition with the verbs *as*, *bhu*, *kr*.

All of the above-mentioned particles and adverbs marked † are used as prepositions, and govern nouns. To these must be added a few words, which are used like modern prepositions and adverbs and only comparatively seldom in combination with verbs and nouns, *e.g.* :

adho 'below.'
uddham ubbham 'upwards.'
tiriyam 'across.'
pacchā 'behind.'
param 'beyond, after.'
purā 'before.'
bahi 'outwards.'
rite 'except.'
vinā 'without.'
saha, samam, saddhim 'with.'

§ 30. COMPOUNDS.

1) Stems which admit of inflection are, as in other languages, combined to form compounds, which are treated as if simple in respect to inflection and construction.

2) As regards compounds, seldom more than two or three stems are combined in the older language; but, as in Sanskrit, the later the language is, the more compounds, and cumbrous compounds prevail.

3) It is of course difficult to determine which compounds Pāli has formed itself, and which it has in common with other Indian languages. A sort of criterion is, if we find words compounded according to rules which are no more in abeyance in Pāli; but even that does not prove conclusively that a compound belongs as commonwealth to the Indian languages.

e.g.: *sappuriso* Skr. *satpurusha* 'a good man'; *pulliṅgaṃ* Skr. *pumliṅga* 'manhood,' for which in later Pāli we find *pumaliṅgaṃ*.

4) These compounds may be divided into three principal classes:

I. COPULATIVE OR AGGREGATIVE COMPOUNDS (*dvandva*).

The members are coordinate; in uncompounded condition they would be joined with *ca* 'and.' Examples are very numerous.

The whole has the gender and declension of its last member, and is in number a plural, *e.g.*: *elaka-miga-sukara-pakkhino*.

The compound, without regard to the number denoted or the gender of its constituents, becomes a singular collective. The gender is mostly neuter.

e.g.: *hiriottappaṃ* = *hiri* + *ottappaṃ*

nāmarūpaṃ = *nāmaṃ* + *rūpaṃ*

dādidāsaṃ = *dāsi* + *dāso*

ahoratto, ahoratti, ahorattaṃ

kusalākusalaṃ, dhammādhamma, but also as a plural *dhammādhammā*.

Pumā 'a male' has two bases in composition: *puma* and *pum*: of the former we have *itthipumaṃ* 'male and female'; of the latter *pumitthi* 'masculine and feminine.'

Nouns, adjectives and particles are not infrequently

repeated to give an intensive or distributive repetitional meaning, *e.g.* :

divase divase 'day after day'; *gāmagāmaṃ* 'village after village'; *aññamaññaṃ* 'mutually'; *punapunaṃ* 'again and again.'

II. DETERMINATIVE COMPOUNDS (*tappurisa*).

There are two divisions :

1) Dependent compounds = the *tappurisa* proper, in which the prior member is a substantive word standing to the other in the relation of a case dependent on it.

2) Descriptive compounds = *kammadhāraya*, in which the prior member is an adjective, or another word having the value of an adjective qualifying a noun.

I. DEPENDENT COMPOUNDS.

They can of course be used either substantively or adjectively. The case relation may be of any kind.

brahmaloko 'Brahma world'; *padodakaṃ* 'water for the feet'; *accharasambhavo* 'descent from a nymph'; *saccavādī* 'truthful'; *dhammadharo* 'versed in the law'; *saraṇāgamaṇaṃ* 'going for refuge'; *vedāgu* 'versed in the law'; *jaccandho* 'born blind'; *apabbajitasadiso* 'like one who has given up the world'; *tadiso* 'like him'; *mādiso* 'like me'; *thālīpakko* 'cooked in a pot.'

The order of the members which form such compounds may be inversed: *addhamāso* and *māsaddho* 'half a month'; *pitāmaho* 'a grandfather.'

Rājan, *sakkhā* (*sakhi*), if employed as last members of a compound, exhibit all the forms known from the declension. As first member of a compound *rājan* has the base *rājā*; the only form allowed in the nom. case as last member is *rājā*: *rājabhayaṃ* 'fear from a king'; *Kosalarājā* 'king of Kosala.'

Sometimes stems not in use as simple words are employed as first members. This looks as if a declined stem has been used; but the dependency is not always such as to favour such an explanation, *e.g.*: *manasikāro* 'attention.'

II. DESCRIPTIVE COMPOUNDS (*kammadhāraya*).

It is of course sometimes difficult to say whether the compound is *tappurusa* or *kammadhāraya*.

mahanto 'great' takes in composition the weak forms *mahā* and *mahat*, *santo* 'being, good, true,' the weak form *sat*.

Examples are: *nīluppalaṃ* 'blue lotus'; *sabbaseto* 'all white'; *piyamvado* 'speaking kindly'; *rajassalā* 'a menstruous woman'; *sappuriso* 'a good man'; *sāddhammo* 'good doctrine'; *mahapphalo* 'very fruitful'; *mahāpuñño* 'great virtue'; *mahesi* 'great sage'; *hetuppabhavo* 'proceeding from a cause'; *kacchurakhasā* 'scab.'

The adverbial words which are most frequently and commonly used as prior members of compounds are: *a*, *an*, *ana* 'the negative particle'; *su* 'well'; *dus* 'badly'; *sa* 'with.' e.g.: *asāṅkhato* 'the unconditioned'; *anano* 'free from debt'; *duppūro* 'difficult to fill'; *sucinno* 'well done'; *saseno* 'with an army'; *salajjo* 'ashamed.'

ku as former part of many compounds designates inferiority. It takes the forms: *kud*, *kad*, *ku*, e.g.: *kunnadī* 'an insignificant river'; *kadannaṃ* 'bad food'; *kuditt̐hi* 'wrong view.'

Closely related to the preceding class are III. the NUMERAL COMPOUNDS (*digu*). The whole is made a neuter singular.

A sample of this sort of compound is *digu* 'itself worth two cows'; further *tidanḍaṃ* 'three staves'; *ticivaraṃ* 'three robes'; *tihaṃ* 'three days.'

IV. ADVERBIAL COMPOUNDS (*abyaybhāva*).

They are also closely related to the Determinative compounds. They are formed in joining prepositions and adverbs to a noun, and are then used as abstracts, collectives, and simply adverbially: *yathāruciṃ* 'according to one's pleasure'; but *yathārucito* 'as liked, pleasant'; *yathāmato* 'as if dead'; *sampahāro* 'wounding'; *sampajāññaṃ* 'consciousness'; *apacāro* 'approach.'

V. All the preceding compounds may be used adjectively, and are then called : *Bahubbihi*, e.g. : *vītarāgo* 'free from passion'; but *puruso vītarāgo* 'a man free from passion, an arhat'; *pañcacakkhu* 'the five sorts of vision'; but as an epithet of the Buddha, *pañcacakkhu* 'man possessing the five sorts of vision'; *anupubbaṃ* 'regular succession'; but *anupubbo* 'regular, successive'; *anupubbo nirodho* 'successive destruction.'

In a few cases compounds are formed from words not usually put together, e.g. of adverbs.

vitatho 'false, unreal' = *vi + tatha*; *yathātatho* 'real, true' = *yathā + tathā*. e.g. of a phrase : *itihāso* 'tradition'; *itiruttaṃ* or *itiruttakam* 'name of a book, a legend'; *ahamahamikaṃ* 'conceit of superiority' = *aham + aham*.

All these compounds were formed before Pāli became a literary dialect.



HANDBOOK OF PĀLI.

II. CHRESTOMATHY.



THE PARITTAM, BEING EXTRACTS FROM THE SUTTA PITAKAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

Buddhaṃ saraṇaṃ gacchāmi.
Dhammaṃ saraṇaṃ gacchāmi.
Saṅghaṃ saraṇaṃ gacchāmi.
Dutiyam pi Buddhaṃ saraṇaṃ gacchāmi.
Dutiyam pi Dhammaṃ saraṇaṃ gacchāmi.
Dutiyam pi Saṅghaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Buddhaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Dhammaṃ saraṇaṃ gacchāmi.
Tatiyaṃ pi Saṅghaṃ saraṇaṃ gacchāmi.

SARAṆAGAMANAM.

- 1) Pāṇātipātā veramaṇī sikkhāpadaṃ.
- 2) Adinnādānā veramaṇī sikkhāpadaṃ.
- 3) Abrahmacariyā veramaṇī sikkhāpadaṃ.
- 4) Musāvādā veramaṇī sikkhāpadaṃ.
- 5) Surā-meraya-majja-pamādaṭṭhānā veramaṇī sikkhā-
padaṃ.
- 6) Vikālabhojanā veramaṇī sikkhāpadaṃ.
- 7) Nacca-gīta-vāḍita-visūkadassanā veramaṇī sikkhāpadaṃ.
- 8) Mālā-gandha-vilepana-dhāraṇa-mañḍana-vibhūsanatṭhā-
nā veramaṇī sikkhāpadaṃ.

9) Uccāsayana-mahāsayanā veramaṇi sikkhāpadaṃ.

10) Jātarūpa-rajata-paṭiggahaṇā veramaṇi sikkhāpadaṃ.

DASASIKKHĀPADĀNI.

-
- ‘Eka nāma kiṃ?’ “Sabbe sattā āhāraṭṭhitikā.”
 ‘Dve nāma kiṃ?’ “Nāmañca rūpañca.”
 ‘Tiṇi nāma kiṃ?’ “Tisso vedanā.”
 ‘Cattāri nāma kiṃ?’ “Cattāri ariyasaccāni.”
 ‘Pañca nāma kiṃ?’ “Pañc’ upādānakkhandhā.”
 ‘Cha nāma kiṃ?’ “Cha ajjhātikāni āyatanāni.”
 ‘Satta nāma kiṃ?’ “Satta bojjhaṅgā.”
 ‘Aṭṭha nāma kiṃ?’ “Ariyo aṭṭhaṅgiko maggo.”
 ‘Nava nāma kiṃ?’ “Nava sattāvāsā.”
 ‘Dasa nāma kiṃ?’ “Dasah’ āngehi samannāgato arahāti
 vuccatī ti.”

SĀMAÑERAPAṆHAM.

Atthi imasmim kāye: kesā, lomā, nakhā, dantā, taco, mamsaṃ, nahāru, aṭṭhi, aṭṭhiminṇā, vakkam, hadayaṃ, yakanam, kilomakam, pihakam, papphāsam, antaṃ, antagu-
 ṇam, udariyaṃ, karisaṃ, pittaṃ, semham, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghāṇikā, lasikā, muttaṃ, matthake matthaluṅgaṇa ti.

DVATTIMŚAKĀRAM.

Paṭisaṅkhā yoniso cīvaraṃ paṭisevāmi yāvad eva sītassa
 paṭighātāya unḥassa paṭighātāya dāmsa-makasa-vātātapa-
 sirimsapa-samphassānaṃ paṭighātāya yavad eva hiri-kopīna
 paṭicchādanatthaṃ. ||1||

Paṭisaṅkhā yoniso piṇḍapātaṃ paṭisevāmi n’eva davāya na
 madāya na maṇḍanāya na vibhūsanāya, yāvadeva imassa
 kāyassa ṭhitiyā yāpanāya vihimsūparatiyā brahmacariyā-
 nuggahāya: iti purāṇaṇca vedanaṃ paṭisaṅkhāmi navañca

vedanam na uppādessāmi, yātrā ca me bhavissati anavajjatā ca phāsuvihāro cāti. ||2||

Paṭisaṅkhā yoniso senāsanam paṭisevāmi yāvadeva sītassa paṭighātāya uṇhassa paṭighātāya ḍaṃsamakasavatātapasiriṃsapasamphassānam paṭighātāya yāvadeva utuparissāya vinodanam paṭisallāṇārāmattham. ||3||

Paṭisaṅkhā yoniso gilānapaccaya-bhesajjaparikkhāram paṭisevāmi yāvadeva uppannānam veyyābhādhikānam vedanānam paṭighātāya abyāpajjhāparamātayāti. ||4||

PACCAVEKKHANĀ.

Evam me sutam : Ekam samayam Bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca :

“Dasa ime, bhikkhave, dhammā pabbajitena abhiñham paccavekkhitabbā.

Katame dasa ?

1) Vevanṇiyamhi ajjhūpagato ti pabbajitena abhiñham paccavekkhitabbam.

2) Parāpaṭibaddhā me jīvika ti pabbajitena abhiñham paccavekkhitabbam.

3) Añño me ākappo karaniyo ti pabbajitena abhiñham paccavekkhitabbam.

4) Kacci nu kho me attasīlato na upavadatīti pabbajitena abhiñham paccavekkhitabbam.

5) Kacci nu kho maṃ anuvicca viññū sabrahmacārī sīlato na upavadantīti pabbajitena abhiñham paccavekkhitabbam.

6) Sabbehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiñham paccavekkhitabbam.

7) Kammaṣa komhi kamma-dāyādo kamma-yoni kamma-bandhu kamma-paṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇam vā pāpakam vā tassa dāyādo bhavissamīti pabbajitena abhiñham paccavekkhitabbam.

8) Katham bhūtassa me rattindivā vītipatantīti pabbajitena abhiñham paccavekkhitabbam.

9) Kacci nu kho 'haṃ suññāgāre abhiramāmīti pabbajitena abhiñham paccavekkhitabbaṃ.

10) Atthi nu kho me uttarimanussadhammā alamariyaññāḍassanaviseso adhigato so 'haṃ pacchime kāle sabbrahmacārī puṭṭho na maṅku bhavissāmīti pabbajitena abhiñham paccavekkhitabbaṃ.

Ime kho bhikkhave dasa dhammā pabbajitena abhiñham paccavekkhitabbā ti.

Idam avoca Bhagavā : attamānā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

DASADHAMMASUTTA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāyā rattiyaṃ abhikkantavaṇṇā kevalakappaṃ Jetavanaṃ obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhitā kho sā devatā Bhagavantaṃ gāthāya ajjhabhāsi :

“ Bahū devā manussā ca maṅgalāni acintayum
Ākaṅkhamānā sotthānaṃ : brūhi maṅgalaṃ uttamam.” || 1 ||

‘ Asevanā ca bālānaṃ, paṇḍitānañca sevānā,
Pūjā ca pūjanīyānaṃ : etaṃ maṅgalaṃ uttamam.’ || 2 ||

‘ Patirūpa desavāso ca pubbe ca katapuññatā
Atta sammāpapaḍhi ca : etaṃ maṅgalaṃ uttamam.’ || 3 ||

‘ Bahusaccañca sippañca vinayo ca susikkhito,
Subhāsita ca yā vācā : etaṃ maṅgalaṃ uttamam.’ || 4 ||

‘ Mātāpitu upaṭṭhānaṃ putta-dārassa saṅgaho
Anākulā ca kammantā : etaṃ maṅgalaṃ uttamam.’ || 5 ||

‘ Dānañca dhammacariyā ca ñātakānañca saṅgaho
Anavajjāni kammāni : etaṃ maṅgalaṃ uttamam.’ || 6 ||

‘ Ārati virati pāpā majjapāṇā ca saññāmo
Appamādo ca dhammesu : etaṃ maṅgalaṃ uttamam.’ || 7 ||

- ‘Gāravo ca nivāto ca santuṭṭhī ca kaṭaṇṇutā
Kālena dhamma-savaṇaṃ: etaṃ maṅgalaṃ uttamaṃ.’ || 8 ||
- ‘Khantī ca sovacassatā samaṇānaṃca dassanaṃ
Kālena dhamma-sākaṃcchā: etaṃ maṅgalaṃ uttamaṃ.’ || 9 ||
- ‘Tapo ca brahmacariyā ca ariyasaccāna’ dassanaṃ
Nibbāṇa-sacchikiriyā ca: etaṃ maṅgalaṃ uttamaṃ.’ || 10 ||
- ‘Phuṭṭhassa lokadhammehi cittaṃ yassa na kampati
Asokaṃ virajaṃ khemaṃ: etaṃ maṅgalaṃ uttamaṃ.’ || 11 ||
- ‘Etādisāni katvāna sabbattha-m-apaṛājītā
Sabbatha sotthiṃ gacchanti: tesāṃ maṅgalaṃ utamaṃ
ti.’ || 12 ||

MAHĀMANGALASUTTAM.

Yānidha bhūtāni samāgatāni
bhumāni vā yāni va antalikkhe
sabb’ evabhūtā sumanā bhavantu
atho pi sakkacca suṇantu bhāsitaṃ. || 1 ||

Tasmāhi bhūtā nisāmetha sabbe
mettaṃ karoṭha mānusiyaṃ pajāya
divā ca ratto ca haranti ye balim
tasmāhi ne rakkhattha appamattā. || 2 ||

Yaṃ kiñci vittaṃ idha vā huraṃ vā
saggesu vā yaṃ ratanaṃ paṇītaṃ
na no samaṃ atthi Tathāgatena
idaṃ pi buddhe ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 3 ||

Khayaṃ virāgaṃ amataṃ paṇītaṃ
Yad ajjhagā Sakyamuni samāhito
na tena dhammena sam’ atthi kiñci.
idaṃ pi dhamme ratanaṃ paṇītaṃ
etena saccena suvatthi hotu. || 4 ||

Yaṃ buddhaseṭṭho parivaṇṇayī sucim
 samādhim ānantarikañ ñam āhu
 samādhinā tena samo na vijjati
 idaṃ pi dhamme ratanaṃ paṇītaṃ
 etena saccena suvatthi hotu. || 5 ||

Ye puggalā aṭṭha satam pasatthā
 cattāri etāni yugāni honti
 te dakkhiṇeyyā Sugatassa sāvakā
 etesu dinnāni mahapphalāni.
 idaṃ pi saṅghe ratanaṃ paṇītaṃ
 etena saccena suvatthi hotu. || 6 ||

Ye suppayuttā manasā dalhena
 nikkāmino Gotama-sāsanamhi
 te pattipattā amatam vigayha
 laddhā mudhā nibbutim bhuñjamānā
 idaṃ pi saṅghe ratanaṃ paṇītaṃ
 etena saccena suvatthi hotu. || 7 ||

Yath' indakhīlo paṭhavim sito siyā
 catubbhi vātebhi asampakampiyo
 tathūpamaṃ sappurisaṃ vadāmi
 yo ariyasaccāni avecca passati
 idaṃ pi saṅghe ratanaṃ paṇītaṃ
 etena saccena suvatthi hotu. || 8 ||

Ye ariya-saccāni vibhāvayanti
 gambhīra-paṇṇena sudesitāni
 kiñcāpi te honti bhusappamattā
 na te bhavaṃ aṭṭhamaṃ ādiyanti
 idaṃ pi saṅghe ratanaṃ paṇītaṃ
 etena saccena suvatthi hotu. || 9 ||

Sahāv' assa dassana-sampadāya
 tay' assu dhammā jahitā bhavanti
 sakkāyadiṭṭhi vicikicchitaṇca
 sīlabbatam va pi yad atthi kiñci
 catūh' apāyehi ca vipbamutto

cha cābhiṭṭhānāni abhabbo katum
idam pi saṅghe ratanam paṇītaṃ.
etena saccena suvatthi hotu. || 10 ||

Kiñcāpi so kammam karoti pāpakam
kāyena vācā uda cetasā vā
abhabbo so tassa paṭicchādāya
abhabbatā diṭṭhapadassa vutto
idam pi saṅghe ratanam paṇītaṃ
etena saccena suvatthi hotu. || 11 ||

Vanappagumbe yathā phussitagge
gimhāna-māse paṭhamasmiṃ gimhe
tathūpamaṃ dhammavaram adesayī
nibbāṇagāmiṃ paramam hitāya
idam pi buddhe ratanam paṇītaṃ
etena saccena suvatthi hotu. || 12 ||

Varo varaññū varado varāharo
anuttaro dhammavaram adesayī
idam pi buddhe ratanam paṇītaṃ
etena saccena suvatthi hotu. || 13 ||

Khīṇam purāṇam navam n'atthi sambhavam
virattacittā āyatike bhavasmim
te khīṇa-bijā avirūhicchandā
nibbanti dhīrā yathāyaṃ padīpo
idam pi saṅghe ratanam paṇītaṃ
etena saccena suvatthi hotu. || 14 ||

Yānīdha bhūtāni samāgatāni
bhumāni vā yāni va antalikkhe
Tathāgatam deva-manussa-pūjitaṃ
Buddham namassāma suvatthi hotu. || 15 ||

Yānīdha bhūtāni samāgatāni
bhumāni vā yāni va antalikkhe
Tathāgatam deva-manussa-pūjitaṃ
dhammam namassāma suvatthi hotu. || 16 ||

Yānīdha bhūtāni samāgatāni
 bhum māni vā yāni va antalikkhe
 Tathāgataṃ devamanussa-pūjitaṃ
 saṅghaṃ namassāma suvatthi hotu. || 17 ||

R A T A N A S U T T A Ṃ.

Karaniyam atthakusalena
 yan taṃ santaṃ padaṃ abhisamecca
 Sakko uju ca sūju ca
 suvaco c'assa mudu anatimānī. || 1 ||

Santussako ca subharo ca
 appakicco ca sallahukavutti
 santindriyo ca nipako ca
 appagabbho ca kulesu ananugiddho. || 2 ||

Na ca khuddaṃ samācare kiñci
 yena viññū pare upavadeyyuṃ
 sukhino vā khemino hontu
 sabbe sattā bhavantu sukkhitattā. || 4 ||

Ye keci pāṇabhūt' atthi
 tasā vā thāvarā vā anavasesā
 dīghā vā ye mahantā vā
 majjhimā rassakā aṇukā thūlā. || 4 ||

Diṭṭhā vā ye va adiṭṭhā
 ye ca dūre vasanti avidūre
 bhūtā vā sambhavesī vā
 sabbe sattā bhavantu sukkhitattā. || 5 ||

Na paro paraṃ nikubbetha
 nātimaññetha katthaci naṃ kiñci
 byārosanā paṭigha-saññā
 nāññamaññasa dukkham iccheyya. || 6 ||

Mātā yathā niyam puttā
 āyusā ekaputtaṃ anurakkhe

evam pi sabbabhūtesu
mānasam bhāvaye aparimāṇaṃ. || 7 ||

Mettañca sabbalokasmiṃ
mānasam bhāvaye aparimāṇaṃ
uddhaṃ adho ca tiriyañca
asambādhaṃ averaṃ asapattaṃ. || 8 ||

Tiṭṭhaṃ caraṃ nisinno vā
sayāno vā yāvat' assa vigatamiddho
etaṃ satim adhiṭṭheyya
brahmam etaṃ vihāraṃ idha-m-āhu. || 9 ||

Ditthiñca anupagamma
silavā dassaṇena sampanno
kāmesu vineyya gedhaṃ
nahi jātu gabbhaseyyam punar etīti. || 10 ||

KARANĪYAMETTASUTTAM.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharāti Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Sāvatthiyaṃ aṇṇataro bhikkhu ahinā datṭho kālaṅkato hoti. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamimṣu upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdimṣu ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum :

‘Idha bhante, Sāvatthiyaṃ aṇṇataro bhikkhu ahinā datṭho kālaṅkato ti.’

“Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so bhikkhave bhikkhū cattāri ahirājakulāni mettena cittena phareyya : na hi so, bhikkhave, bhikkhu ahinā datṭho kālaṃ kareyya.”

Katamāni cattāri ahirājakulāni? Virūpakkhaṃ ahirājakulaṃ, Erāpathaṃ ahirājakulaṃ Chabyāputtaṃ ahirājakulaṃ Kaṇhāgotamakaṃ ahirājakulaṃ.

Na ha nūna so, bhikkhave, bhikkhu imāni cattāri ahirājakulāni mettena cittena phari. Sace hi so, bhikkhave, bhikkhu

imāni cattāri ahirājakulāni mettena cittena phareyya, na hi so bhikkhave bhikkhu ahinā dattho kālaṃ kareyya.

Anujānāmi, bhikkhave, imāni cattāri ahirājakulāni mettena cittena pharituṃ : attaguttiyā attarakkhāya attaparittāyāti.

Idam avoca Bhagavā. Idam vatvā Sugato athāparam etad avoca satthā :

Virūpakkhehi me mettaṃ, mettaṃ Erāpathehi me
Chabyāputtehi me mettaṃ, mettaṃ Kaṇhagotamakehi
ca. ||1||

Apādakehi me mettaṃ, mettaṃ dvipādakehi me
catuppadehi me mettaṃ mettaṃ bahuppadehi me. ||2||

Mā mam apādako himsi, mā maṃ himsi dvipādako
mā maṃ cattuppado himsi mā maṃ himsi bahuppado. ||3||

Sabbe sattā sabbe pāṇā sabbe bhūtā ca kevalā
sabbe bhadraṇi passantu, mā kiñci pāpam āgamā ||4||

Appamāṇo buddho, appamāṇo dhammo, appamaṇo saṅgho ;
pamānavantāni sirīṃsapāni ahivicchikā satapadi uṇṇanā-
bhisarabū mūsikā.

Katā me rakkhā, katā me parittā, paṭikkamantu bhūtāni,
so 'haṃ namo Bhagavato namo sattannam sammāsambuddhā-
naṃ.

K H A N D H A P A R I T T A M .

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavaṇe Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi : “bhikkhavo” ti, “bhadante” ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : “Mettāya, bhikkhave, cetovimuttiyā, āsevitāya, bhāvitāya, bahulikātāya, yānikātāya, vatthukatāya, anuṭṭhitāya paricītāya susamāraddhāya ekadasānisamsā pāṭikaṅkhā.

Katame ekādasa ?

- 1) Sukhaṃ supati.
- 2) sukhaṃ paṭibujjhati.
- 3) na pāpakaṃ supinaṃ passati.

- 4) manussānam piyo hoti.
- 5) amanussānam piyo hoti.
- 6) devatā rakkhanti.
- 7) nassa aggi vā viṣaṃ vā satthaṃ vā kamati.
- 8) tuvaṭṭaṃ cittaṃ samādhīyati.
- 9) mukhavaṇṇo vippasīdati.
- 10) asammūḷho kālaṃ karoti.
- 11) uttarim appaṭivijjhanto brahmalokūpago hoti ti.

Mettāya, bhikkhave, cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricitāya susamāraddhāya : ime ekādasānisamsā pātikaṅkhā ti.

Idam avoca Bhagavā : attamanā te bhikkhū Bhagavato bhasitam abhinanduntī.

M E T T A S U T T A M .

Pahūta-bhakkho bhavati vippavuttho sakā gharā
bahū naṃ upajīvanti yo mittānaṃ na dūbhati. || 1 ||

Yaṃ yaṃ janapadaṃ yāti nigāme rājadhāniyo
sabbattha pūjito hoti yo mittānaṃ na dūbhati. || 2 ||

Nāssa corā pasahanti nātimaññeti khattiyo
sabbe amitte tarati yo mittānaṃ na dūbhati. || 3 ||

Akkuddho sagharaṃ eti sabhāya paṭinandito
ñātinaṃ uttamo hoti yo mittānaṃ na dūbhati. || 4 ||

Sakkatvā sakkato hoti garu hoti sagāravo
vaṇṇa-kitti-bhato hoti yo mittānaṃ na dūbhati. || 5 ||

Pūjako labhate pūjaṃ vandako paṭivandanaṃ
yaso kittiṇca pappoti yo mittānaṃ na dūbhati. || 6 ||

Aggi yathā pajjalati devatā va virocati
siriya ajahito hoti yo mittānaṃ na dūbhati. || 7 ||

Gāvo tassa pajāyanti khetto vuttaṃ virūhati
puttānaṃ phalam asnāti yo mittānaṃ na dūbhati. || 8 ||

Darīto pabbatāto vā rukkhāto patito naro
cuto patitṭhaṃ labhati yo mittānaṃ na dūbhati. || 9 ||

Virūḷhamūlasantānaṃ nigrodham iva māluto
amittā nāppasahanti yo mittānaṃ na dūbhatīti. || 10 ||

M E T T Ā N I S A M S A M.

Udet' ayaṃ cakkhumā ekarājā
harissa-vaṇṇo paṭhavippabhāso,
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ,
tay' ajja guttā viharemu divasaṃ. || 1 ||

Ye brāhmaṇā vedagū sabbadhamme
te me namo te ca maṃ pālayantu,
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!
namo vimuttānaṃ, namo vimuttiyā ! || 2 ||

Imaṃ so parittaṃ katvā, moro carati esanā.

Apet' ayaṃ cakkhumā ekarājā
harissavaṇṇo paṭhavippabhāso,
taṃ taṃ namassāmi harissavaṇṇaṃ paṭhavippabhāsaṃ
tay' ajja guttā viharemu rattiṃ. || 3 ||

Ye brāhmaṇā vedagū sabbadhamme
te me namo te ca maṃ pālayantu,
Nam' atthu buddhānaṃ, nam' atthu bodhiyā!
namo vimuttānaṃ, namo vimuttiyā ! || 4 ||

Imaṃ so parittaṃ katvā, moro vāsaṃ akappayīti.

M O R A P A R I T T A M.

Evaṃ ne suttaṃ : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ
viharati, Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana
samayena Candimā devaputto Rāhunā asurindena gahito
hoti. Atha kho Candimā devaputto Bhagavantam anussara-
mano tāyaṃ velāyaṃ imaṃ gātham abhāsi :

‘Namo te Buddha-vīr’ atthu !
 vippamutto ‘si sabbadhi
 sambādha-paṭipanno ‘smi
 tassa me saraṇaṃ bhavāti.’ || 1 ||

Atha kho Bhagavā Candimaṃ devaputtaṃ ārabha Rāhuṃ
 asurindaṃ gāthāya ajjhabhāsi.

“Tathāgataṃ arahantaṃ
 Candimā saraṇaṃ gato
 Rāhu ! Candam pamuñcassu
 Buddhā lokānukampakāti.” || 2 ||

Atha kho Rāhu asurindo Candimaṃ devaputtaṃ muñcivā
 taramānarūpo yena Vepacitti asurindo ten’ upasāṅkami
 upasāṅkamitvā samviggo lomahatṭhajāto ekamantaṃ aṭṭhasi
 ekamantaṃ ṭhitaṃ kho Rāhuṃ asurindaṃ Vepacitti asurindo
 gāthāya ajjhabhāsi :

“Kin nu santaramāno ‘va
 Rāhu ! Candam pamuñcasi
 samviggarūpo agamma
 kin nu bhīto ‘va tiṭṭhasīti.” || 3 ||

‘Sattadhā me phale muddhā
 jivanto na sukhaṃ labhe.
 Buddhagāthābhigīto ‘mhi
 no ce muñceyya Candiman ti. || 4 ||

CANDAPARITTA . .

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ
 viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana
 samayena Suriyo devaputto Rāhunā asurindena gahīto hoti.

Atha kho Suriyo devaputto Bhagavantaṃ anussaramāno
 tāyaṃ velāyaṃ imaṃ gāthaṃ abhāsi :

‘Namo te buddha vīr’ atthu !
 vippamutto ‘si sabbadhi
 sambādhapaṭipanno ‘smi
 tassa me saraṇaṃ bhavāti.’ || 1 ||

Atha kho Bhagavā Suriyaṃ devaputtaṃ ārabhha Rāhuṃ
asurindaṃ gāthāya ajjhabhāsi :

“Tathāgataṃ arahantaṃ
Suriyo saraṇaṃ gato
Rāhu ! Suriyaṃ pamuñcassu
Buddhā lokānukampakāti.” || 2 ||

“Yo andhakāre tamasī pabhaṅkaro
verocano maṇḍalī uggatejo
mā Rāhu gili caraṃ antalikkhe
pajaṃ mama Rāhu pamuñca Suriyaṃ ti.” || 3 ||

Atha kho Rāhu asurindo Suriyaṃ devaputtaṃ — pe —

‘Sattadhā me phale muddhā
jivanto na sukhaṃ labhe
Buddhāgāthābhigito ’mhi :
no ce muñceyya Suriyaṃ ti.’ || 4 ||

SURIYAPARITTAṃ.

Evam me sutam. Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ
viharaṭi Jetavane Anāthapiṇḍikassa ārāme. Tatra kho
Bhagavā bhikkhū āmantesi “bhikkhave” ti, “bhadante” ti.
te bhikkhū Bhagavato paccassosum. Bhagavā etad
avoca : || 1 ||

“Bhūtapubbaṃ, bhikkhave, devāsura-saṅgāmo samu-
pabbūlho ahoṣi. Atha kho, bhikkhave, Sakko devānaṃ
indo deve Tāvatiṃse āmantesi :

“Sace, mārisā, devānaṃ saṅgāmagatānaṃ uppajjeyya bha-
yaṃ vā chambhitattaṃ vā lomahaṃso vā mam eva tasmim
samaye dhajaggaṃ ullokeyyātha. Mamam hi vo dhajaggaṃ
ullokayataṃ yaṃ bhavissati bhayaṃ vā chambhitattaṃ vā
lomahaṃso vā so pahiyassati. || 2 ||

No ce me dhajaggaṃ ullokeyyātha, atha kho Pajāpatissa
devarājassa dhajaggaṃ ullokeyyātha. Pajāpatissa hi vo deva-
rājassa dhajaggaṃ ullokayataṃ ; yaṃ bhavissati bhayaṃ
vā chambhitattaṃ vā lomahaṃso vā so pahiyissati. || 3 ||

No ce Pajāpatissa devarājassa dhajaggam ullokeyyātha, atha Varuṇassa devarājassa dhajaggam ullokeyyātha. Varuṇassa hi vo devarājassa dhajaggam ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||4||

No ce Varuṇassa devarājassa dhajaggam ullokeyyātha, atha Īsānassa devarājassa dhajaggam ullokeyyātha. Īsānassa hi vo devarājassa dhajaggam ullokayatam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||5||

Tam kho pana bhikkhave Sakkassa vā devānam indassa dhajaggam ullokayatam : Pajāpatissa vā devānam rājassa dhajaggam ullokayatam : Varuṇassa vā devarājassa dhajaggam ullokayatam : Īsānassa vā devarājassa dhajaggam ullokayatam : yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahiyetha pi no pahiyetha. ||6||

Tam kissa hetu ?

“Sakko, bhikkhave, devānam indo avītārāgo avītadoso avītamoho bhīrucchambhi uttrāsi phalāyīti.” ||7||

Ahañca kho bhikkhave evaṃ vadāmi : “Sace tumhākam, bhikkhave, araṇṇagatānaṃ vā rukkhamaṇḍalatānaṃ vā suñṇāgaragatānaṃ vā uppajjeyya bhayaṃ vā chambhitattam vā lomahaṃso vā maṃ eva tasmim samaye anussareyyātha :

Iti pi so Bhagavā araham sammā-sambuddho vijja-carāṇa-sampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho Bhagavā ti. ||8||

Mamaṃ hi vo bhikkhave anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso pahīyissati.

No ce maṃ anussareyyātha atha dhammaṃ anussareyyātha : Svākkhātō Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko paccattam veditabbo viññuhīti. Dhammaṃ hi vo bhikkhave anussaratam yaṃ bhavissati bhayaṃ vā chambhitattam vā lomahaṃso vā so pahīyissati. ||9||

No ce dhammaṃ anussareyyātha atha saṅghaṃ anussareyyātha. Supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho ; yadidaṃ cattāri purisayugāni attha purisapuggalā esa sāva-

kaśaṅgho : āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo
anuttaraṃ puñña-khettaṃ lokassaṭi.

Saṅghaṃ hi vo bhikkhave anussarataṃ yaṃ bhavissati
bhayaṃ vā chambhitattaṃ vā lomahaṃso vā so paḥi-
yissati. || 10 ||

Taṃ kissa hetu ?

Tathāgato hi, bhikkhave, arahaṃ sammāsambuddho
vītarāgo vītadoso vītamoho abhīru acchambhi anutrasī
aphalāyīti. || 11 ||

Idaṃ avoca Bhagavā idaṃ vatvāna Sugato athāparam
etaḍ avoca satthā :

“Araññe rukkhā mūlevā suññagārevā bhikkhavo
anussaretha sambuddhaṃ bhayaṃ tumhākaṃ no siyā.” || 1 ||

“No ce Buddhaṃ sareyyātha lokajettaṃ narāsabhaṃ :
atha dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ.” || 2 ||

“No ce Dhammaṃ sareyyātha niyyānikaṃ sudesitaṃ
atha saṅghaṃ sareyyātha puññakkhettaṃ anuttaraṃ.” || 3 ||

“Evaṃ Buddhaṃ sarantānaṃ dhammaṃ saṅghaṇca
bhikkhavo
bhayaṃ vā chambhitattaṃ vā lomahaṃso na hessa-
tīti.” || 4 ||

DHĀJAGGA PARITTAṃ.

Evaṃ me suttaṃ : Ekaṃ samayaṃ Bhagavā Rājagahe
viharaṭi Veḷuvaṇe Kalandakanivāpe. Tena kho pana sama-
yena āyasmā Mahākassapo pipphaligubhāyaṃ viharati,
ābādhiko dukkhito bāḥagilāno. Atha kho Bhagavā sāyaṇ-
hasamayaṃ patisaṇṇā vutṭhito, yen' āyasmā Mahākassapo
ten' upasaṅkami upasaṅkamitvā paññatte āsane nisīdi.
Nisajja kho Bhagavā āyasmantaṃ Mahākassapaṃ etaḍ
avoca :

“Kacci te Kassapa khamaniyaṃ, kacci yāpaniyaṃ, kacci
dukkhavedanā paṭikkamanti no abhikkamanti. Paṭikkamo
'sānaṃ paññāya ti no abhikkamo ” ti.

‘Na me, bhante, khamanīyaṃ na yāpanīyaṃ bālā me dukkhāvedanā abhikkamanti no paṭikkamanti. Abhikkamo ’sānaṃ paññāyati no paṭikkamo ti.

“Satt’ ime, Kassapa, bojjhaṅgā mayā sammād-akkhātā bhāvitā bahulikātā abhiññāya sambodhāya nibbāṇāya saṃvattanti.

1) Satisambojjhaṅgo kho, Kassapa, mayā sammād-akkhāto bhāvito bahulikato abhiññāya sambodhāya nibbāṇāya saṃvattati.

2) Dhammavicayasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

3) Viriyasambojjhaṅgo — pe — nibbāṇāya saṃvattati.

4) Pītisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

5) Passaddhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

6) Samādhisambojjhaṅgo — pe — nibbāṇāya saṃvattati.

7) Upekkhāsambojjhaṅgo — pe — nibbāṇāya saṃvattati.

Ime kho Kassapa satta bojjhaṅgā mayā sammādakkhātā bhāvitā bahulikātā abhiññāya sambodhāya nibbāṇāya saṃvattantīti.

‘Taggha, Bhagava, bojjhaṅgā, taggha, Sugata, bojjhaṅgā ti.’

Idam avoca Bhagavā :—attamano āyasmā Mahākassapo Bhagavato bhāsitaṃ abhinandi.

Vuttāhi cāyasmā Mahākassapo tamhā ābādha tatha pahīno cāyasmato Mahākassapassa so ābādho ahoṣīti.

MAHĀKASSAPATTHERA BOJJHAṄGAṃ.

The *Mahāmoggallānatthera bojjhaṅgaṃ* and the *Mahācundatthera bojjhaṅgaṃ* agree with the preceding sutta in all but the name.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando ābādhiko hoti dukkhito bālhaḡilāno. Atha kho āyasmā Ānando yena Bhagavā ten’ upasaṃkami upasaṃkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca :

Āyasmā, bhante, Girimānando ābādhiko dukkhito bāḷhagilāno. Sādhū bhante Bhagavā; yen' āyasmā Girimānando ten' upasaṅkamatu anukampam upādāyāti.

Sace kho tvam Ānanda Girimānandassa bhikkhuno upasaṅkamitvā dasa saññā bhāseyyāsi. Tānaṃ kho pan' etaṃ vijjati yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tñānaso paṭippassambheyya.

Katame dasa saññā?

"Aniccasaññā, anattasaññā, asubhasaññā, ādinavasaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhīrati saññā, sabbasaṅkhāresu aniccasaññā, ānāpānāsati."

Katamā ca Ānanda aniccasaññā?

"Idh' Ānanda bhikkhu, araññagato vā rukkhamaḷagato vā suññāgāragato vā iti paṭisaṅcikkhati:—

Rūpaṃ aniccaṃ, vedanā aniccaṃ, saññā aniccaṃ, saṅkhārā aniccaṃ, viññāṇaṃ aniccaṃ ti. Iti imesu pañcas' upādānakkhandhesu aniccānupassī viharati. Ayam vuccat' Ānanda aniccasaññā. || 1 ||

Katamā ca Ānanda anattasaññā?

Idh' Ānanda — pe — paṭisaṅcikkhati:—

Cakkhum anattā, rūpaṃ anattā, sotam anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā ti.

Iti ime chasu ajjhātika-bāhiresu āyatanesu anattānupassī viharati. Ayam vuccat' Ānanda anattasaññā. || 2 ||

Katamā ca Ānanda asubhasaññā? Idh' Ānanda bhikkhu imam eva kāyaṃ uddham pādatalā, adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccavekkhati.

Atthi imasmim kāye: kesā — pe — matthaluṅgaṃ ti. (See page 82).

Iti imasmim kāye asubhānupassī viharati. Ayam vuccat' Ānanda asubhasaññā. || 3 ||

Katamā ca Ānanda ādinavasaññā? Idh' Ānanda — pe — paṭisaṅcikkhati.

Bahu dukkho kho ayaṃ kāyo, bahu ādīnavo iti imasmim̐ kāye vividhā ābādhā uppajjanti seyyathīdaṃ :—

Cakkhurogo, sotarogo, ghānarogo, jivhārogo, kāyarogo, sīsarogo, kaṇṇarogo, mukharogo, dantarogo, kāso, sāso, pināso, dāho, jaro, kucchirogo, mucchā, pakkhandikā, sūlo, visūcikā, kuṭṭham, gaṇḍo, kilāso, soso, apamāro, daddu, kaṇḍu, kacchura-khasā, vitacchikā, lohitam, pittaṃ, madhumeho, aṃsā, piḷakā, bhagandalā, pitta-samuṭṭhānā-ābādhā, semha-samuṭṭhānā-ābādhā, vāta-samuṭṭhānā-ābādhā, sannipātikā-ābādhā, utu-vipariṇāmajā-ābādhā, visama-parihārajā-ābādhā, opākā-ābādhā, kammavipākā-ābādhā, sītam, uṇham, jighacchā, pipāsā, uccāro, passāvo.

Iti imasmim̐ kāye ādīnavānupassī viharati. Ayaṃ vuccat' Ānanda, ādīnavasaññā. || 4 ||

Katamā ca Ānanda pahānasaññā? Idh' Ānanda bhikkhu uppannaṃ kāma-vitakkaṃ nādhivāseti pajahati, vinodeti byantīkaroti anabhāvaṃ gameti.

Uppannaṃ byāpādavitaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

Uppannaṃ vihiṃsāvitakkaṃ nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

Uppannaṃ uppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti byantīkaroti anabhāvaṃ gameti.

Ayaṃ vuccat' Ānanda pahānasaññā. || 5 ||

Katamā c' Ānanda virāgasaññā?

Idh' Ānanda bhikkhu — pe — paṭisañcikkhati.

Etam̐ santam̐ etam̐ paṇitam̐ yadidaṃ sabbasaṅkhāra-samatho sabbūpadhi paṇinissaggo taṇhakkhayo virāgo nibbāṇaṃ ti.

Ayaṃ vuccat' Ānanda virāgasaññā. || 6 ||

Katamā ca Ānanda nirodhasaññā?

Idh' Ānanda bhikkhu — pe — paṭisañcikkhati:

Etam̐ santam̐ etam̐ paṇitam̐ yadidaṃ sabbasaṅkhārasamatho sabbūpadhi paṇinissaggo taṇhakkhayo nirodho nibbāṇaṃ ti.

Ayaṃ vuccat' Ānanda nirodhasaññā. || 7 ||

Katamā c' Ānanda sabbaloke anabhiratisaññā ?

Idh' Ānanda bhikkhu ye loke upāyupādānā cetaso adhiṭṭhānābhinivesānusayā te pajahanto viramati na upadiyanto. Ayaṃ vuccat' Ānanda sabba loke anabhirati saññā. || 8 ||

Katamā c' Ānanda sabbasaṅkhāresu aniccasaññā ?

Idh' Ānanda bhikkhu sabbasaṅkhāresu atthiyati harāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu anicca-saññā. || 9 ||

Katamā c' Ānanda ānāpānasati ?

Idh' Ānanda bhikkhu araṇṇagato vā rukkhāmūlagato vā suñṇagāragato vā nīsidati pallaṅkam ābhujitvā ujum kayam paṇidhāya parimukkham satim upatṭhapetvā so sato vā assasati sato passasati :

Digham vā assasanto digham assasāmīti pajānāti.

Digham vā passanto digham passasāmīti pajānāti.

Rassam vā assasanto rassam assasāmīti pajānāti.

Rassam vā passasanto rassam passasāmīti pajānāti.

Sabbakāyam paṭisamvedī assasissāmīti sikkhati.

Sabbakāyam paṭisamvedī passasissāmīti sikkhati.

Passambhayam kāyasaṅkhāram assasissāmīti sikkhati.

Passambhayam kāyasaṅkhāram passasissāmīti sikkhati.

Pīti-paṭisamvedī assasissāmīti sikkhati.

Pīti-paṭisamvedī passasissāmīti sikkhati.

Sukha-paṭisamvedī assasissāmīti sikkhati.

Sukha-paṭisamvedī passasissāmīti sikkhati.

Citta-saṅkhāra-paṭisamvedī assasissāmīti sikkhati.

Citta-saṅkhāra-paṭisamvedī passasissāmīti sikkhati.

Passambhayam cittasaṅkhāram assasissāmīti sikkhati.

Passambhayam cittasaṅkhāram passasissāmīti sikkhati.

Citta-paṭisamvedī assasissāmīti sikkhati.

Citta-paṭisamvedī passasissāmīti sikkhati.

Abhippamodayam cittam assasissāmīti sikkhati.

Abhippamodayam cittam passasissāmīti sikkhati.

Samādāyaṃ cittaṃ assasissāmīti sikkhati.

Samādāyaṃ cittaṃ passasissāmīti sikkhati.

Vimocayaṃ cittaṃ assasissāmīti sikkhati.

Vimocayaṃ cittaṃ passasissāmīti sikkhati.

Aniccānupassī assasissāmīti sikkhati.

Aniccānupassī passasissāmīti sikkhati.

Virāgānupassī assasissāmīti sikkhati.

Virāgānupassī passasissāmīti sikkhati.

Nirodhānupassī assasissāmīti sikkhati.

Nirodhānupassī passasissāmīti sikkhati.

Paṭinissaggānupassī assasissāmīti sikkhati.

Paṭinissaggānupassī passasissāmīti sikkhati.—

Ayaṃ vuccat' Ānanda ānāpānāsati. || 10 ||

Sace kho tvaṃ Ānanda Girimānandassa bhikkhum imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambheyyāti.

Atha kho āyasmā Ānando Bhagavato santike imā dasa saññā uggahetvā: yen' āyasmā Girimānando ten' upasaṅkami upasaṅkamitvā āyasmato Girimānandassa imā dasa saññā abbhāsi.

Atha kho āyasmato Girimānadassa imā dasa saññā sutvā so ābādho ṭhānaso paṭippassambhi.

Vutṭhāhi cāyasmā Girimānando tamhā ābādhā tathā pahīno ca paṇāyasmato Girimānandassa so ābādho ahoṣīti.

GIRIMĀNANDASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate. Atha kho cattāro mahārājā mahatīyā ca Yakkha-senāya mahatīyā ca Gandhabba-senāya mahatīyā ca Kumbhaṇḍa-senāya mahatīyā ca Nāga-senāya catuddisaṃ rakkhaṃ ṭhapetvā catuddisaṃ gumbaṃ ṭhapetvā catuddisaṃ āvaraṇaṃ ṭhapetvā abhikkantāya rattiyaṃ abhik-

kantavaṇṇā kevalakappaṃ Gijjhakūṭaṃ obhāsetvā: yena Bhagavā ten' upasaṅkamimsu: upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimsu. ||1||

Te pi kho Yakkhā app' ekacce Bhagavantam abhivādetvā ekamantaṃ nisidimsu; app' ekacce yena Bhagavatā saddhim sammodimsu sammodaniyaṃ kathaṃ sārāṇiyaṃ vītisāretvā ekamantaṃ nisidimsu; app' ekacce yena Bhagavā ten' añjalim paṇāmetvā ekamantaṃ nisidimsu; app' ekacce nāma gottam sāvetvā ekamantaṃ nisidimsu; app' ekacce tuṇhībhūtā ekamantaṃ nisidimsu. ||2||

Ekamantaṃ nisinno kho Vessavaṇṇo mahārājā Bhagavantam etad avoca:—

Santi hi, bhante, ulārā Yakkhā Bhagavato appasannā: santi hi, bhante, ulārā Yakkhā Bhagavato pasannā: santi hi, bhante, majjhimā Yakkhā appasannā: santi hi, bhante, majjhimā Yakkhā pasannā: santi hi, bhante, nīcā Yakkhā Bhagavato appasannā: santi hi, bhante, nīcā Yakkhā Bhagavato pasannā. ||3||

Yebhuyyena kho pana bhante Yakkhā appasannā yeva Bhagavato tam kissa hetu?

“Bhagavā hi, bhante, pāṇātipātā veramaṇīyā dhammaṃ deseti; adinnādāna veramaṇīyā dhammaṃ deseti; kāmesu micchācārā veramaṇīyā dhammaṃ deseti; musāvādā veramaṇīyā dhammaṃ deseti; surāmerayamajja-pamādaṭṭhānā veramaṇīyā dhammaṃ deseti.” ||4||

“Yebhuyyena kho pana, bhante, Yakkhā appaṭiviratā yeva pāṇātipātā, appaṭiviratā adinnādānā, appaṭiviratā kāmesu micchācārā, appaṭiviratā musāvādā, appaṭiviratā surāmerayamajjapamādaṭṭhānā, tesam taṃ hoti appiyaṃ amanāpam.” ||5||

“Santi hi bhante Bhagavato sāvaka ārañṇe vanapanthāni panthāni senāsanaṇi paṭisevanti appasaddhāni appanigghosaṇi vijanavātāni manussa-rahaseyyakāni paṭisallāṇa-sāruppani:

Tattha santi ulārā Yakkhā nivāsino, ye imasmim Bhagavato pāvacane appasannā. Tesam pasādāya uggaṇhātu, bhante, Bhagavā Āṭanāṭiyaṃ rakkhaṃ bhikkhūnaṃ, bhikkhunīnaṃ, upāsakānaṃ upāsikānaṃ guttiyā rakkhāya avihimsāya phāsuvihārāyāti.” Adhivāsesi Bhagavā tuṇhībhāvena. Atha

kho Vessavaṇo mahārājā Bhagavato adhivāsaṇaṃ viditvā
tāyaṃ velāyaṃ imaṃ Āṭānaṭiyaṃ rakkhaṃ abhāsi : || 6 ||

Vipassissa nam' atthu cakkhumantassa sirīmato !
Sikkhissa pi nam' atthu sabba-bhūtānukampino ! || 1 ||

Vessabhussa nam' atthu nahātakassa tapassino !
Nam' atthu Kakusandhassa Māra-senā-pamaddino ! || 2 ||

Koṇāgamaṇassa nam' atthu brāhmaṇassa vusīmato !
Kassapaṇassa nam' atthu vippamuttassa sabbadhe ! || 3 ||

Āṅgirasassa nam' atthu Sakyaputtassa sirīmato !
Yo imaṃ dhammaṃ adesesi sabba-dukkha paṇ udānaṃ ! || 4 ||

Ye cāpi nibbutā loka yathābhūtaṃ vipassisum
Te janā apisunā ca mahantā vītasāradā
Hitam devamanussānaṃ yaṃ namassanti Gotamaṃ
Vijjācaraṇa-sampannaṃ mahantaṃ vītasāradam. || 5 ||

Yato uggaṇṇhati suriyo ādicco maṇḍalī mahā,
Yassa c'uggaṇṇhamānassa samvarī pi nirujjhati,
Yassa c'uggaṇṇhati suriye divaso ti pavuccati. || 6 ||

Rahado pi tattha gambhīro samuddo saritodako
Evaṃ taṃ tattha jānanti samuddo saritodako
Ito sa purimā disā iti naṃ ācikkhati jano. || 7 ||

Yaṃ disaṃ abhipāleti mahārājā yassasī so
Gandhabbānaṃ adhipāti Dhataratṭho iti nāmaso
Ramati naccagītehi Gandhabbehi purakkhato. || 8 ||

Puttā pi tassa bahavo eka nāmā ti me sutam
Asītim dasa eko ca Indanāmā mahabbalā. || 9 ||

Te ca pi Buddhaṃ disvāna Buddhaṃ ādiccabandhunaṃ
Dūrato va namassanti mahantaṃ vītasāradam. || 10 ||

Namo te purisājaññā ! namo te puris' uttama !
Kusalena samekkhesi amanussā pi taṃ vandanti !
Sutam n'etaṃ abhinhaso tasmā evaṃ vademase. || 11 ||

Jinaṃ vandatha Gotamaṃ ! jinaṃ vandāma Gotamaṃ,
Vijjācaraṇasampannaṃ Buddhaṃ vandāma Gotamaṃ ! || 12 ||

Yena Petā pavuccanti pisunā piṭṭhimaṃsika
Pāṇātipātino luddā corā nekatikā janā. || 13 ||

Ito sã dakkhiṇã disã iti naṃ ãcikkhati jano
 Yaṃ disaṃ abhipãleti mahãrãjã yasassiso
 Kumbhaṇḍãṇaṃ adhipati Viruḷho iti nãma so
 Ramati naccagãtehi Kumbhaṇḍehi pur' akkhãto. ||14||

Puttã pi tassa bahavo eka nãmã ti me suttaṃ
 Asĩtiṃ dasa eko ca Indanãmã mahabbalã ||15||

Te ca pi Buddhaṃ disvãna Buddhaṃ ãdicca bandhunaṃ
 Dũrato va namassanti mahantaṃ vĩtasãradaṃ. ||16||

Namo te purisãjaṇṇa ! namo te puris' uttama !
 Kusaleṇa samekkhasi amanussa pi taṃ vandanti !
 Suttaṃ n' etaṃ abhiṇhaso tasmã evaṃ vandemase. ||17||

Jinaṃ vandatha Gotamaṃ, jinaṃ vandama Gotamaṃ,
 Vijjãcaraṇasampannaṃ Buddhaṃ vandama Gotamaṃ ! ||18||

Yatha c' uggacchati suriyo ãdicco maṇḍalĩ mahã
 Yassa c' uggacchamaṇassa divaso pi nirujjhati
 Yassa coggate suriye saṃvarĩti pavuccati
 Rahado pi tattha gambhĩro samuddo saritodako
 Evaṃ taṃ tattha jãnanti samuddo saritodako. ||19||

Ito sã pacchimã disã iti naṃ ãcikkhati jano
 Yaṃ disaṃ abhipãleti mahãrãjã yasassĩ so
 Nãgãnaṃ ca adhipati Virũpakkho iti nãmaso
 Ramati naccagãtehi Nãgehi purãkkhato. ||20||

Puttã pi tassa bahavo eka nãmã ti me suttaṃ
 Asĩtiṃ dasa eko ca Indanãmã mahabbalã. ||21||

Te cãpi Buddhaṃ disvãna Buddhaṃ ãdiccabandhunaṃ
 Dũrato va namassanti mahantaṃ vĩtasãradaṃ. ||22||

Namo te purisãjaṇṇa, namo te puris' uttama
 Kusaleṇa samekkhasi amanussa pi taṃ vandanti
 Suttaṃ n' etaṃ abhiṇhaso tasmã evaṃ vandemase ! ||23||

Jinaṃ vandatha Gotamaṃ ! jinaṃ vandãma Gotamaṃ
 Vijjãcaraṇasampannaṃ Buddhaṃ vandãma Gotamaṃ !
 Yena Uttara-kurũrammã Mahãmerũ Sudassano
 Manussa tattha jãyanti amama apariggabhã. ||24||

Na te bijam pavapanti na pi nīyanti naṅgalā
Akaṭṭha-pākimam sālīm paribhuñjanti mānussā. ||25||

Akaṇam athusam suddham sugandham taṇḍulapphalam
Tuṇḍikīre pacitvāna tato bhuñjanti bhojanam. ||26||

Gāvim ekakhuram katvā anuyanti diso disam
Pasum ekakhuram katvā anuyanti diso disam
Itthi vā vāhanam katvā anuyanti diso disam
Purisavāhanam katvā anuyanti diso disam
Kumārīvāhanam katvā anuyanti disa disam
Kumāravāhanam katvā anuyanti diso disam. ||27||

Te yāne abhirūhitvā sabbādisā anupariyanti pacārā tassa
rājino

Hatthi-yānam assa-yānam dibba-yānam upaṭṭhitam
Pāsādā sivikā c' eva mahārajassa yassasī so
Tassa ca nagarā āhu antalikkhe sumāpitā
Āṭanāṭa Kusināṭa Parakusināṭa Nāṭapuriyā Parakusita-
nāṭa. ||28||

Uttarena Kupīvanto Janogham aparena ca
Navanavatiyo Ambara-ambaravatiyo Ālakamandā nāma
rājadhānī. ||29||

Kuverassa kho pana, mārissa, mahārajassa Visānā nāma
rājadhānī

Tasmā Kuvero mahārājā Vessavaṇo ti pavuccati. ||30||

Pacessanto pakāsenti Tatolā Tattalā Tatotalā
Ojasi Tejasi Tatojasi Sāroraṇā Aritṭho Nemi
Rahado pi tattha Dharaṇī nāma yato meghā pavassanti
Vassā yato patāyanti sabbāpi tattha Bhagalavatī nāma
Yattha Yakkhā payirupāsanti. ||31||

Tattha niccaphalā rukkhā nāmā dijagaṇāyutā
Mayura-koṇcābhi rudā-kokilādīhi vaggūbhi
Jivam-jivaka sadd' ettha, atho oṭṭhāva-cittakā
Kukutthakā kulīrakā vane pokkharasūtakā. ||32||

Sukasālika-sadd' ettha, daṇḍamānavakāni ca
Sobhati sabbakālam sa Kuvera-nalinī sadā. ||33||

Ito sã uttarã disã iti naṃ ācikkhati jano,
 Yaṃ disaṃ abhipāleti mahārājā yasassī so
 Yakkhānaṃ adhipati Kuvero iti nāmaso
 Ramati nacca-gītehi Yakkhehi pur' akkhāto. ||34||

Puttā pi tassa bahavo eka nāmā ti me sutāṃ
 Asitīṃ dasa eko ca Inda nāmā mahabbalā. ||35||

Te cāpi Buddhaṃ disvāna Buddhaṃ ādicca bandhunaṃ
 Dūrato va namassanti mahantaṃ vītasāradaṃ. ||36||

Namo te puris' ājañña, namo te puris' uttama
 Kusalena samekkhasi amanussa pi taṃ vandanti
 Sutaṃ n' etaṃ abhinhaso : tasmā evaṃ vandemase ! ||37||

Jinaṃ vandatha Gotamaṃ ! Jinaṃ vandāma Gotamaṃ !
 Vijjācaraṇa-sampannaṃ Buddhaṃ vandāma Gotamaṃ ! ||38||

Ayaṃ kho sã, mārīsa, Aṭṭanāṭiyā rakkhã, bhikkhunaṃ
 bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyã, rakkhãya,
 avihimsãya, phãsu vihãrãyã ti. ||7||

Yassa kassaci, mārīsa, bhikkhussa vã bhikkhuniyã vã
 upāsakassa vã upāsikãya vã : ayaṃ Aṭṭanāṭiyã rakkhã sugga-
 hitã bhavissati samattã pariyãputã tañce amanusso Yakkho vã
 Yakkhiñi vã Yakkhapotako vã Yakkhapotikã vã Yakkha-
 mahãmatto vã Yakkhapãrisajjo vã Yakkhapacãro vã ||8||

Gandhabbo vã Gandhabbĩ vã — pe — ||9||

Kumbhaṇḍo vã Kumbhaṇḍĩ vã — pe — ||10||

Nãgo vã Nãgĩnĩ vã — pe — ||11||

paduṭṭhacitto gacchantāṃ vã anugaccheyya ṭhitāṃ vã
 upatitṭheyya, nisinnaṃ vã upanisideyya, nipannaṃ vã
 upanipajjeyya. ||12||

Naṃ eso, mārīsa, amanusso labheyya gãmesu vã nigamesu
 vã sakkãraṃ vã garukãraṃ vã.

Naṃ eso, mārīsa, amanusso labheyya Ālakamandãya rãja-
 dhãniyã vatthum vã vãsaṃ vã.

Naṃ eso, mārīsa, amanusso labheyya Yakkhãnaṃ samitiṃ
 gantum. ||13||

Api ssu naṃ, mārīsa, amanussã anavayham pi naṃ
 kareyyum avivayham. Api ssu naṃ, mārīsa, amanussã aṭṭãhi

pi paṭipunnāhi paribhāsāhi paribhāseyyum. Api ssu nam, mārisa, amanussā rittam pi pattam sise nikkujjeyyum. Api ssu nam, mārisa, amanussā sattadhā pi assa muddham phāleyyum. || 14 ||

Santi hi, mārisa, amanussā, caṇḍā, ruddā, rabhasā, te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ purisakānaṃ ādiyanti. Te kho te, mārisa, amanussā mahārājānaṃ avaruddhā nāma vuccanti, seyyathāpi mārisa, || 15 ||

“rañño Māgadhasa vijite corā : te n' eva rañño Māgadhasa ādiyanti; na rañño Māgadhasa purisakānaṃ ādiyanti; na rañño Māgadhasa purisakānaṃ ādiyanti. Te kho te, mārisa, mahācorā pi rañño Māgadhasa avaruddhā nāma vuccanti. Evam eva kho, mārisa, santi hi amanussā caṇḍā, ruddā, rabhasā : te n' eva mahārājānaṃ ādiyanti; na mahārājānaṃ purisakānaṃ ādiyanti, na mahārājānaṃ purisakānaṃ ādiyanti. Te kho 'te, mārisa, amanussā avaruddhā nāma vuccanti. || 16 ||

Yo hi koci, mārisa, amanusso Yakkho vā Yakkhinī — pe — || 17 ||

Gandhabbo vā Gandhabbī — pe — || 18 ||

Kumbhaṇḍo vā Kumbhandī — pe — || 19 ||

Nāgo vā Nāgīnī vā — pe — || 20 ||

paduṭṭhacitto bhikkhum vā bhikkhunim vā upāsakam vā upāsikānaṃ vā gacchantam vā anugaccheyya, ṭhitam vā upatitṭheyya, nisinnam vā upanisiḍeyya, nipannam vā upanipajjeyya, imesaṃ Yakkhānaṃ Mahāyakkhānaṃ senāpatīnaṃ mahāsenāpatīnaṃ upajjhāpetabbam vikkanditabbam viravitabbam : || 21 ||

Ayam Yakkho gaṇhāti, ayam Yakkho āvisati, ayam Yakkho heṭheti, ayam Yakkho himsati, ayam Yakkho vihimsati, ayam Yakkho na muñcatīti. || 22 ||

Katamesaṃ Yakkhānaṃ Mahāyakkhānaṃ senā-patīnaṃ, mahā-senā-patīnaṃ ?

Indo Somo Varuṇo ca Bhāradvājo Pajāpati
Cando Kāmasetṭho ca Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca Devasūto ca Mātali

Cittaseno ca Gandhabbo Naḷarājā Janesabho
 Sātāgiro Hemavato Puṇṇako Karatiyo Guḷo
 Sivako Mucalindo ca Vessāmitto Yugandharo
 Gopālo Suppagedho ca Hirī Netti ca Mandiyo
 Pañcālacāṇḍo Ālavako Pajjuno Sumanō Sumukho
 Dadhimukho Maṇi Mānicaro Digho Atho Serissako
 sahā. ||23||

Imesaṃ Yakkhānaṃ mahāyakkhānaṃ senāpatīnaṃ mahā-
 senāpatīnaṃ ujjhāpetabbaṃ vikkanditabbaṃ viravitabbaṃ
 Ayaṃ Yakkho gaṇhāti — pe — na muñcatīti. ||24||

Ayaṃ kho sā, mārisa, Āṭānāṭiyā rakkhā bhikkhunaṃ
 bhikkhunīnaṃ upāsakānaṃ upāsikānaṃ guttiyā rakkhāya
 avihiṃsāya phāsuvihārāyāti. ||25||

Handa ca' dāni mayaṃ mārisa gacchāma bahukiccā mayaṃ
 bahukaraṇīyāti. ||26||

Yassa dāni tumhe mahārājāno kālaṃ maññathāti. ||27||

Atha kho cattāro mahārājāno utthāyāsana, Bhagavantam
 abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhā-
 yimsu. ||28||

Te pi kho Yakkhā utthāyāsana app ekacce Bhagavantam
 abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyimsu.

App' ekacce Bhagavatā saddhiṃ sammodimsu sammodanī-
 yaṃ kathaṃ sārāṇiyaṃ vītisāretvā tath ev' antaradhāyimsu.

App' ekacce yena Bhagavā, ten' añjalim paṇāmetvā tatth'
 ev' antaradhāyimsu.

App' ekacce nāma gottam sāvetvā tatth' ev' antaradhāyimsu.

App' ekacce tuṇhībhūtā tatth' ev' antaradhāyimsūti. ||29||

“Uggaṇhātha, bhikkhave, Āṭānāṭiyaṃ rakkhaṃ! Pariyā-
 puṇātha, bhikkhave Āṭānāṭiyaṃ rakkhaṃ! Dhāretha, bhi-
 kkhave, Āṭānāṭiyaṃ rakkhaṃ! Atthasamhitāya, bhikkhave,
 Āṭānāṭiyā rakkha bhikkhūnaṃ bhikkhunīnaṃ upāsakānaṃ
 upāsikānaṃ guttiyā rakkhāya avihiṃsāya phāsu viharāyāti.

Idaṃ avoca Bhagavā: attamanā te bhikkhū Bhagavato
 bhāsitaṃ abhinandun ti. ||30||

ĀṬĀNĀṬIYASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDDHASSA.

Evam me sutam : Ekam samayam Bhagavā Bārāṇasīyam viharati Isipatane Migadāye. Tatra kho Bhagavā pañcavaggiye bhikkhū āmantese : ||1||

“Dve 'me, bhikkhave, antā pabbajitena na sevittabbā. Katame dve?

‘Yo cāyam kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasamhito ; yo cāyam atta-kilamathānuyogo dukkho anariyo anattasamhito;—eteko bhikkhave ubho ante anupagamma majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati.’ ||2||

Katamā ca sā bhikkhave majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati ?

“Ayaṃ eva ariyo atthaṅgiko maggo, seyyathīdam : Sammāditthi, sammāsaṅkappo, sammāvācā, sammākammanto, sammājīvo sammāvāyāmo, sammāsati, sammāsamādhi. ||3||

Ayaṃ kho sā, bhikkhave, majjhimā paṭipadā Tathāgatena abhisambuddhā cakkhukaraṇī ñāṇakaraṇī upasamāya abhiññāya sambodhāya nibbāṇāya samvattati. ||3||

Idam kho pana, bhikkhave, dukkham ariyasaccam : jāti pi dukkhā, jarā pi dukkhā, vyādhī pi dukkhā, maraṇam pi dukkham, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam pi iccham na labhati tam pi dukkham—saṅkhittena pañc' upādānakkhandhā dukkhā. ||4||

Idam kho pana, bhikkhave, dukkhasamudayam ariyasaccam : yāyam taṇhā ponobbhavikā nandī-rāga-sahagatā tatra tatrabhinandini, seyyathīdam : Kāmatāṇhā, bhavataṇhā, vibhavataṇha. ||5||

Idam kho pana, bhikkhave, dukkhanirodham ariyasaccam, yo tassa yeva taṇhāya asesavirāga-nirodho cāgo paṭinissago mutti anālayo. ||6||

Idaṃ kho pana, bhikkhave, dukkhanirodhagāminī paṭi-padā ariyasaccam.

Ayaṃ eva ariyo atthaṅgiko maggo : seyyathidaṃ sammā-ditṭhi — pe — sammāsamādhī. ||7||

Idaṃ dukkham ariyasaccan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, nāṇam upapādi, paññā upapādi, vijjā upapādi, aloko upapādi. ||8||

Taṃ kho pan' idaṃ dukkham ariyasaccam pariññeyan ti me, bhikkhave, pubbe ananussutesu dhammesu — pe — pariññātan ti me, bhikkhave, pubbe ananussutesu dhammesu cakkhum upapādi, nāṇam upapādi, paññā upapādi, vijjā upapādi, aloko upapādi. ||9||

Idaṃ dukkhasamudayaṃ ariyasaccam ti me, bhikkhave, — pe — aloko upapādi. ||10||

Taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pahātabban ti me bhikkhave — pe — pahīnan ti me bhikkhave — pe — āloko upapādi. ||11||

Idaṃ dukkhanirodham ariyasaccam ti me bhikkhave — pe — āloko upapādi. ||12||

Taṃ kho pan' idaṃ dukkhanirodham ariyasaccam sacchikatabban ti me bhikkhave, — la — sacchikatan ti me, bhikkhave, — pe — āloko upapādi. ||13||

Idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan ti me, bhikkhave, — pe — āloko upapādi. ||14||

Taṃ kho pan' idaṃ dukkhanirodhagāmini paṭipadā ariyasaccan bhāvetabban ti me, bhikkhave, — pe — bhāvitān ti me, bhikkhave, — pe — āloko upapādi. ||15||

Yāva kīvañca me, bhikkhave, imesu catusu ariyasaccesu evaṃ ti-parivaṭṭam dvādasā-kāram yathābhūtam nāṇadassanaṃ na suvisuddham ahoṣi : n'eva tāvāham bhikkhave sadevake loke samārake sabrahmake, sassamaṇabrāhmaṇiṇi pajāya sadevamanussāya anuttaram sammāsambodhim abhisambuddho paccaññāsim. ||16||

Yato ca kho me, bhikkhave, imesu catusu ariyasaccesu evaṃ tiparivaṭṭam dvādasākāram yathābhūtam nāṇadassanaṃ suvisuddham ahoṣi, athāham, bhikkhave, sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiṇi pajāya sadevama-

nussāya anuttaraṃ sammāsambodhiṃ abhisambuddho ti
paccaññāsīm. ||17||

Nāṇaṇca pana me dassaṇaṃ udapādi: ‘Akuppā me
ceto-vimutti, ayaṃ antimā jāti, n’atthi dāni punabbhavo
ti.’ ||18||

Idaṃ avoca Bhagavā: attamanā pañcavaggiyā bhikkhū
Bhagavato bhāsitaṃ abhinandanti. ||19||

Imasmiṃ ca pana veyyākaraṇasmiṃ bhaññamāne āyasmato
Kondaññassa virajaṃ vītamaḷaṃ dhammacakkhuṃ udapādi:
‘Yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodha-
dhammaṃ ti.’ ||20||

Pavattite ca pana Bhagavatā dhammacakke Bhumma devā
saddaṃ anussāvesum: ‘Evaṃ Bhagavatā Bārāṇasiyaṃ Isi-
patane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ,
appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā
Mārena vā Brahmunā vā kenaci lokasmin ti.’ ||21||

Bhummaṇaṃ devānaṃ saddaṃ sutvā Cātumahārājikā devā
saddaṃ anussāvesum — pe —. ||22||

Cātumahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatisā
devā saddaṃ anussāvesum — pe —. ||23||

Yāmā devā — pe —. ||24||

Tusitā devā — pe —. ||25||

Nimmānaratī devā — pe —. ||26||

Paranimitavasavattino devā — pe —. ||27||

Brahmapārisajjā devā — pe —. ||28||

Brahmapurohitā devā — pe —. ||29||

Mahābrahmā devā — pe —. ||30||

Parittābhā devā — pe —. ||31||

Appamānabhā devā — pe —. ||32||

Ābhassarā devā — pe —. ||33||

Parittasubhā devā — pe —. ||34||

Appamāṇasubhā devā — pe —. ||35||

Subhakiṇṇā devā — pe —. ||36||

Vehapphalā devā — pe —. ||37||

Asaññasattā devā — pe —. ||38||

Avihā devā — pe —. ||39||

Attappā devā — pe —. ||40||

Sudassā devā — pe —. ||41||

Sudassī devā — pe —. ||42||

Akaniṭṭhā devā — pe —. ||43||

Evam Bhagavatā Bārāṇasīyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||44||

Iti ha tena khaṇena tena layena tena muhuttēna yāva Brahmālokaṃ saddo abbhuggaṇhi, ayaṇca kho dasasahassīlokaḍḍhātu saṅkampi, sampakampi, sampavedhi; appamāṇo ca ulāro obhāso loke pāturahosi atikkamma devānaṃ devānubhāvan ti. ||45||

Atha kho Bhagavā udānaṃ udānesi: “Aññāsi vata bho Koṇḍañño, aññāsi vata bho Koṇḍañño ti.” ||46||

Iti hi’ daṃ āyasmato Kondaññaassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||47||

DHAMMACAKKAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhu-saṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbe’ eva arahantehi dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantam dassanāya bhikkhusaṅghaṇca. ||1||

Atha kho catunnaṃ Suddhāvāsa-kāyikānaṃ devānaṃ etad ahosi:—

“Ayaṃ kho Bhagavā Sakkesu viharati Kapilavatthusmiṃ mahāvane mahatā bhikkhu-saṅghena saddhiṃ pañcamattehi bhikkhusatehi sabbe’ eva arahantehi, dasahi ca lokadhātūhi devatā yebhuyyena sannipatitā honti, Bhagavantam dassanāya bhikkhu-saṅghaṇca. Yan nūna mayam pi yena Bhagavā ten’ upasasāṇikameyyāma, upasāṇikamitvā Bhagavato santike paccekam gātham bhāseyyāmāti.” ||2||

Atha kho tā devatā seyyathāpi nāma balavā puriso

sammiñjitam vā bāham pasāreyya pasāritam vā bāham
sammiñjeyya evaṃ evaṃ kho Suddhāvāsesu devesu antara-
hitā Bhagavato purato pāturahamsu. ||3||

Atha kho tā devatā Bhagavantam abhivādetvā ekam-
antam aṭṭhamsu : ekamantam ʈhitā kho ekā devatā Bhaga-
vato santike imaṃ gātham abhāsi :

“Mahāsamayo pavanasmim
deva-kāyā samāgatā !
Āgatamhā imaṃ dhammasamayam
dakkhitāye aparājitasaṅghan” ti. ||1||

Atha kho aparā devatā Bhagavato santike imaṃ gātham
abhāsi :

“Tatra bhikkhavo samādahamsu
cittam attano ujukam akamsu
Sārathi va nettāni gahetvā
indriyāni rakkhanti paṇḍitā” ti. ||2||

Atha kho aparā devatā Bhagavato santike imaṃ gātham
abhāsi :

“Chetvā khilam chetvā paligham
indakhilam uhaccam anejā
Te caranti suddhā vimalā
cakkhumatā sudantā susunāgā” ti. ||3||

Atha kho aparā devatā Bhagavato santike imaṃ gātham
abhāsi :

“Ye keci buddham saraṇam gatāse
na te gamissanti apāyam
Pahāya mānusam deham
devakāyam paripuressantī” ti. ||4||



Atha kho Bhagavā bhikkhū āmantesi :

“Yebhuyyena, bhikkhave, dasasu lokadhātūsu devatā
sannipatitā Tathāgatam dassanāya bhikkhu saṅghañca. Ye
pi te, bhikkhave, ahesuṃ atītam addhānam arahanto sammā-
sambuddhā, tesam pi Bhagavantānam ete paramā yeva devatā
sannipatitā ahesuṃ, seyyathā pi mayham etarahi. Ye pi te,
bhikkhave, bhavissanti anāgamam addhānam arahanto sammā-
sambuddhā, tesam pi Bhagavantānam ete paramā yeva

devatā sannipatitā bhavissanti, seyyathā pi mayhaṃ etarahi.” ||5||

“Ācikkhissāmi, bhikkhave devakāyānaṃ nāmāni, kittayissāmi, bhikkhave, devakāyānaṃ nāmāni, desissāmi, bhikkhave, devakāyānaṃ nāmāni. Taṃ suṇātha, sādhucaṃ manasikarotha bhāṣissāmi. ||6||

“Evaṃ bhante!” ti. Te bhikkhū Bhagavato paccassuṃ. Bhagavā etad avoca: ||7||

“Sīlocaṃ anukassāmi, yathā bhumma tad assitā
Ye sitā girigabbhāraṃ pahitattā samāhitā
Puthu sīhā va sallinā lomahaṃsābhisambhuno
Odāta manasā saddhā vippassanaṃ anāvilā
Bhīyo pañca-sate natvā vane Kāpilavatthave. ||1||

Tato āmantayi satthā sāvake sāsane rate :
Devakāyā abhikkantā te vijānātha bhikkhave ?
Te ca ātappaṃ akarūṃ sutvā Buddhassa sāsanaṃ
Tesam pāturu āhu nāpaṃ amanussāna dassanaṃ. ||2||

App’ eke satam addakkhū sahasaṃ atha sattati
Satam eke sahasānaṃ amanussānaṃ addaṃsu
App eke ’nantaṃ adakkhū disā sabbā phuṭṭā ahū
Taṃca sabbam abhiññāya pavakkhitvāna cakkhumā
Tato āmantayi satthā sāvake sāsane rate :
Devakāyā abhikkantā te vijānātha bhikkhave ?
Ye vo ’haṃ kittayissāmi girāhi anupubbaso. ||3||

Sattasahassā Yakkhā ca bhumma Kāpilavatthavā
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmaṃ bhikkhūnaṃ samitiṃ va-
naṃ. ||4||

Cha sahasā Hemavatā Yakkhā nānatta-vaṇṇino
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmaṃ bhikkhūnaṃ samitiṃ va-
naṃ. ||5||

Sātāgirā ti-sahassā Yakkhā — pe —. ||6||

Icc ete soḷasa sahasa Yakkhā — pe —. ||7||

Vessāmittā pañca satā Yakkhā — pe —. ||8||

Kumbhīro Rājagahiko Vepullassa nivesanam,
Bhiyo naṃ satasahassam Yakkhānam payirupāsati,
Kumbhīro Rājagahiko so p' āga samitiṃ vanam. || 9 ||

Purimañca disaṃ rājā Dhatarattho taṃ pasāsati
Gandhabbānam adhipati mahārājā yasassī so.
Puttā pi tassa bahavo indanāmā mahabbalā
Iddhimanto jutimanto vaṇṇavanto yasassino
Modamānā abhikkāmuṃ bhikkhūnam samitiṃ va-
nam. || 10 ||

Dakkhiṇaṃ disaṃ rājā Virūḷho taṃ pasāsati
Kumbhaṇḍanam adhipati mahārājā yasassī so
Puttā pi tassa — pe —. || 11 ||

Pacchimañca disaṃ rājā Virūpakkho taṃ pasāsati
Nāgānaṃ adhipati mahārājā yasassī so.
Puttā pi tassa — pe —. || 12 ||

Uttarañca disaṃ rājā Kuvero taṃ pasāsati
Yakkhānam adhipati mahārājā yasassī so
Puttā pi tassa — pe —. || 13 ||

Purimaṃ disaṃ Dhatarattho, dakkhiṇena Virūḷhako
Pacchimena Virūpakkho, Kuvero uttaraṃ disaṃ
Cattāro te mahārājā samantā caturō disā
Daddallamānā aṭṭhamsu vane Kāpilavatthave. || 14 ||

Tesaṃ māyāvino dāsā āgu vañcanikā saṭṭhā
Māyā Kuṭeṇḍu Veṇeṇḍu Vitucca Vitucco saḥā
Candano Kāmasattho ca Kinnughaṇḍu Nighaṇḍu ca
Panādo Opamañño ca devasūto ca Mātali
Citta-Seno ca Gandhabbo Naḷarājā Janesabho
Āguṃ Pañcasikho ceva Timbaru Suriyavaccasā
Ete c' aṇṇe ca rājāno Gandhabbā saḥā rājubhi
Modamānā abhikkāmuṃ bhikkhūnam samitiṃ va-
nam. || 15 ||

Athāgu Nābhasā Nāgā Vesalā saḥā Tacchakā
Kambalassatarā āgu Pāyāgā saḥā nātibhi,
Yāmunā Dharatthā ca āgu Nāgā yasassino
Erāvaṇo Mahānāgo so p' āgu samitiṃ vanam. || 16 ||

Ye nāgāraje sahasā haranti
 dibbā dvijā pakkhī visuddhacakkhū
 vehāsayā te vana-majjha-pattā
 Cittā Supaṇṇā iti tesam nāmaṃ
 abhayaṃ tadā Nāgarājanaṃ āsi
 Supaṇṇato khemaṃ akāsi Buddho
 Saṇhāhi vācāhi upavhayantā
 Nāgā Supaṇṇā saraṇaṃ agamsu Buddhaṃ. ||17||

Jitā vajira-hatthena samuddaṃ asūrā sitā.
 Bhātaro Vāsavaś' ete iddhimanto yasassino.
 Kālakañja mahāhimsā asurā Dānaveghasā
 Vepacitti Sucitti ca Pahārādo Namuci saha
 Satañca Baliputtānaṃ sabbe verocanāmakā
 Sannayhitvā baliṃ senaṃ Rāhubhaddaṃ upagamuṃ
 Samayo dāni, bhadante, bhikkhūnaṃ samitiṃ va-
 naṃ. ||18||

Āpo ca devā Pathavī Tejo Vāyo tad āgamaṃ
 Varuṇā Vāruṇā devā Somo ca Yasasā saha
 Mettākaruṇā-kāyikā āgu devā yasassino
 Das' ete dasadhākāyā sabbe nānatta-vaṇṇino
 Iddhimanto — pe — samitiṃ vanam ||19||

Veṇhu ca devā Sahalī ca Asamā ca duve Yamā
 Candass' upanissā devā candam āgu purakkhatvā
 Suriyass' upanissā devā suriyaṃ āgu purakkhatvā
 Nakkhattāni purakkhatvā āgu mandavalāhakā
 Vasūnaṃ Vāsavo seṭṭho Sakko p' āgu Purindado
 Das' ete dasadhākāyā sabbe nānatta-vaṇṇino
 Iddhimanto — pe — samitiṃ vanam. ||20||

Ath' āgu Sahabhū devā jalam aggi sikhā-r-iva
 Ariṭṭhakā ca Rojā ca Ummā-puppha-nibhāsino ;
 Varuṇā saha Dhammā ca Accutā ca Anejakā
 Sūleyya Rucirā āgu, āgu Vāsavanesino
 Das' ete dasadhā kāyā — pe — samitiṃ vanam. ||21||

Samānā Mahāsamānā Mānusāmānusuttamā
 Khiddāpadūsikā āgu, āgu Manopadūsikā

Athāgu Harayo devā ye ca Lohitavāsino
Pārāgā Mahāpārāgā āgu devā yasassino
Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||22||

Sukhā Karumhā Aruṇā āgu Veghanasā sahā
Odātagayhā Pāmokkhā āgu devā Vicakkhaṇā
Sadāmatā Hāragajā Missakā ca yasassino
Thanayaṃ āgu Pajjunno yo disā abhivassati :
Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||23||

Khemiya Tusitā Yāmā Kaṭṭhakā ca yasassino
Lambitakā Lāmaseṭṭhā Joti nāma ca Āsavā
Nimmānaratino āgu ath' āgu Paranimmitā
Das'ete dasadhā kāyā — pe — samitiṃ vanam. ||24||

Saṭṭh'ete deva-nikāyā sabbe nānatta-vaṇṇino
Nāma-dvayena āgañchum ye c' aññe sadiṣā sahā :
'Pamutṭhajātiṃ akhilaṃ oghatiṇṇaṃ anāsavaṃ
Dakkhem'oghataṃ Nāgaṃ candaṃ va asitātigaṃ.' ||25||

Subrahmā Paramatto ca puttā iddhimato saha
Sanaṃ kumāro Tisso ca so p' āgu samitiṃ vanam. ||26||

Sahassa Brahmālokānaṃ Mahābrahmā bhitiṭṭhati
Upapanno jutimanto bhismākāyo yasassī so. ||27||

Das'ettha issarā āgu pacceka-vasavattino ;
Tesaṇca majjhato āgu Hārīto parivārīto. ||28||

Te ca sabbe abhikkante sa-Inda-deve sa-brahmake
Mārasenā abhikkāmi : Passa kaṇhassa mandiyaṃ. ||29||

'Ettha gaṇhatha bandhatha rāgena bandhaṃ atthu ve
Samantā parivarethā mā vo muñcittha koci naṃ.' ||30||

Iti tattha mahāseno kaṇhasenaṃ apesayi
Pāṇinā talaṃ āhacca saraṃ katvāna bheravaṃ
Yathā pāvussako meghe thanayanto savijjuko
Tada so paccudāvatti saṅkuddho asayaṃ vasi. ||31||

Taṇca sabbaṃ abhiññāya pavakkhitvāna cakkhumā
Tato āmantayi satthā sāvake sāsane rate :
Mārasenā abhikkantā te vijānātha bhikkhavo ?

Te ca ātappaṃ akarūṃ sutvā Buddhassa sāsanaṃ.
Vitarāgeḥ' apakkamaṃ na saṃ lomaṃ pi iñjayaṃ. ||32||

Sabbe vijitā saṅgāmā-bhayābhītā yasassino
Modanti saha bhūtehi sāvakā te jane sutāti. ||33||

MAHĀSAMAYASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDHASSA.

Evam me sutam: Ekaṃ samayaṃ Bhagavā Āḷaviyaṃ viharati Āḷavakassa Yakkhassa bhavane. Atha kho Āḷavako Yakkho yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam etad avoca :

“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Dutiyam pi kho Āḷavako yakkho Bhagavantam etad avoca :
“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Tatthiyam pi kho Āḷavako yakkho Bhagavantam etad avoca :
“Nikkhama samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā nikkhami.

“Pavisa samaṇā” ti.

“‘Sādhāvuso’” ti. Bhagavā pāvisi.

Catuttham pi kho Āḷavako yakkho Bhagavantam etad avoca : “Nikkhama samaṇā” ti.

“‘Na kho pañhamā āvuso nikkhamissāmi. Yan te karaṇīyaṃ taṃ karohī’” ti.

“Pañhamā taṃ samaṇa pucchissāmi. Sace me na byākarissasi, cittaṃ vā te khipissāmi, hadayaṃ vā te phālessāmi, pādesu vā gahetvā pāraṃ Gaṅgāya khipissāmi ti.”

“ ‘Na khvāham taṃ, āvuso, passāmi sadevake loke, samā-
rake, sabrahmake, sassamaṇa brāhmaniyā pajāya sadevama-
nussāya, yo me cittaṃ vā khipeyya, hadayaṃ vā phāleyya,
pādesu vā gahetvā pāraṃ Gangāya khipeyya. Api ca tvam
āvuso puccha yadā kaṅkhasi ’ ” ti.

“ ‘Kiṃ sūḍha vittaṃ purisassa seṭṭhaṃ? kiṃsu suciṇṇo
sukham āvahati?

Kiṃsu have sādhutaraṃ rasānaṃ? kathaṃ jīviṃ jīvitam
āhu seṭṭhan? ” ti. || 1 ||

“ ‘Saddh’ idha vittaṃ purisassa seṭṭhaṃ, dhammo suciṇṇo
sukham āvahati,

Saccaṃ have sādhutaraṃ rasānaṃ, paññā jīviṃ jīvitam
āhu seṭṭhan ’ ” ti. || 2 ||

“ ‘Kathaṃsu tarati oghaṃ? kathaṃ tarati aṇṇavaṃ?

Kathaṃsu dukkhaṃ acceti? kathaṃsu parisujjha-
titi? ” || 3 ||

“ ‘Saddhāya tarati oghaṃ, appamādena aṇṇavaṃ,

Viriyena dukkhaṃ acceti, paññāya parisujjhati. ’ ” || 4 ||

“ ‘Kathaṃsu labhate paññaṃ? kathaṃsu vindate dhaṇaṃ?

Kathaṃsu kittiṃ pappoti? kathaṃ mittāni gantheti?
Asmā lokā paraṃ lokaṃ kathaṃ pecca na socati? ” || 5 ||

“ ‘Saddahāno arahataṃ dhammaṃ nibbānapattiya
Sussūsaṃ labhate paññaṃ appamatto vicakkhaṇo.

Paṭirūpakārī dhuravā vuṭṭhātā vindate dhaṇaṃ
Saccena kittiṃ pappoti dadaṃ mittāni ganthati,
Asmā lokā paraṃ lokaṃ evaṃ pecca na socati.

Yass’ ete caturo dhammā saddhassa gharamesino
Saccaṃ dhammo dhiti cāgo sa ve pecca na socati.

Ingha aññe pucchassu puthu samaṇabrāhmaṇe
Yadi saccā damā cāgā khantyābhiyyo’ dha vijjati. ’ ” || 6 ||

“ ‘Kathaṃ nu dāni puccheyyaṃ puthu samaṇabrāhmaṇe

Svāhaṃ ajja pajānāmi so attho samparāyiko.

Atthāya vata me Buddhho vāsāyālavim āgato

Yo' haṃ ajja pajānāmi yattha dinnam mahapphalam
 So ahaṃ vicarissāmi gāmagāmaṃ purāpuram
 Namassamāno sambuddham dhammassa ca sudham-
 matan" ti. ||7||

ĀLA VAKA SUTTAM.

Evam me sutam : Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho aññatarā devatā abhikkantāya rattiyaṃ abhikkantavaṇṇā kevalakappam Jetavanam obhāsetvā, yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ atṭhasi, ekamantaṃ tṭhitā kho sā devatā Bhagavantam gāthāya ajjhabhāsi.

"Parābhavantam purisaṃ mayam pucchāma Gotamaṃ
 Bhagavantam puttum āgama kiṃ parābhavato mukham?" ||1||

"Suvijāno bhavaṃ hoti, suvijāno parābhavo
 Dhammakāmo bhavaṃ hoti, dhammadessī parābhavo."
 ||2||

"Iti h' etaṃ vijānāma : paṭhamo so parābhavo
 Dutiyaṃ Bhagavā brūhi : kiṃ parābhavato mukham?" ||3||

"Asant' assa piyā honti, sante na kurute piyaṃ
 asantaṃ dhammaṃ roceti taṃ parābhavato mukham."
 ||4||

"Iti h' etaṃ vijānāma : dutiyo so parābhavo
 tatiyaṃ Bhagavā brūhi : kiṃ parābhavato mukham?" ||5||

"Niddāsīhi saḥāsīhi anuṭṭhātā ca yo naro
 alaso kodhapaññāto, taṃ parābhavato mukham."
 ||6||

"Iti h' etaṃ vijānāma : tatiyo so parābhavo
 catuttham Bhagavā brūhi : kiṃ parābhavato mukham?" ||7||

“ ‘Yo mātaraṃ vā pitaraṃ vā jīṇṇakaṃ gata-yobbanāṃ
pahūsanto na bharati, taṃ parābhavato mukhaṃ.’ ” || 8 ||

“ ‘Iti h’ etaṃ vijānāma : catuttho so parābhavo
pañcamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 9 ||

“ ‘Yo brāhmaṇaṃ vā samaṇaṃ vā aññaṃ vā pi vanibba-
kaṃ
musāvadena vañceti, taṃ parābhavato mukhaṃ.’ ” || 10 ||

“ ‘Iti h’ etaṃ vijānāma : pañcama so parābhavo
chaṭṭhaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 11 ||

“ ‘Pahūvitto puriso sa-hirañña sa-bhojano
eko bhuñjati sādhuṇi, taṃ parābhavato mukhaṃ.’ ” || 12 ||

“ ‘Iti h’ etaṃ vijānāma : chaṭṭho so parābhavo
sattamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 13 ||

“ ‘Jātitthaddho, dhanatthaddho, gottatthaddho ca yo naro
taṃ nātiṃ atimaññeti, taṃ parābhavato mukhaṃ.’ ” || 14 ||

“ ‘Iti h’ etaṃ vijānāma : sattaṃ so parābhavo
Aṭṭhaṃ Bhagavā brūhi : kiṃ parābhavato mukhaṃ ? ’ ” || 15 ||

“ ‘Itthidhutto, surādhutto, akkhadhutto ca yo naro
laddhaṃ laddhaṃ vināseti, taṃ parābhavato mu-
khaṃ.’ ” || 16 ||

“ ‘Iti h’ etaṃ vijānāma : aṭṭhama so parābhavo
navamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 17 ||

“ ‘Sehi dārehi santutṭho vesiyā upadissati
dissati parādāresu, taṃ parābhavato mukhaṃ.’ ” || 18 ||

“ ‘Iti h’ etaṃ vijānāma : navama so parābhavo
dasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ? ’ ” || 19 ||

“ ‘Atīta-yobbano poso āneti timbarutthanāṃ
tassā issā na supati, taṃ parābhavato mukhaṃ.’ ” || 20 ||

“Iti h’ etaṃ vijānāma : dasamo so parābhavo
ekādasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ?” ||21||

“Itthī-sonḍiṃ vikiraṇiṃ purisaṃ vā pi tādisaṃ
issariyasmaṃ tḥāpeti taṃ parābhavato mukhaṃ.” ||22||

“Iti h’ etaṃ vijānāma : ekādasamo so parābhavo
dvādasamaṃ Bhagavā brūhi : kiṃ parābhavato mu-
khaṃ ?” ||23||

“Appabhogo mahātaṇho khattiye jāyate kule
so ’dha rajjaṃ patthayati : taṃ parābhavato mu-
khaṃ.” ||24||

“Ete parābhavo loke paṇḍito samavekkhiya
ariyo dassāna-sampatto salokaṃ bhajate sivaṃ” ti. ||25||

PARĀBHAVA SUTTA M.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ- SAMBUDDHASSA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ
viharaṭi Jetavane Anāthapiṇḍikassa ārāme. Atha kko
Bhagavā pubbaṇha samayaṃ nivasetvā pattacivaraṃ ādāya
Sāvatthiyaṃ piṇḍāya pāvisi. Tena kho pana samayena
Aggika-Bhāradvājassa brāhmaṇassa nivesane aggi pajjalito
hoti āhuti paggaḥitā. ||1||

Atha kho Bhagavā Sāvatthiyaṃ sapaḍānaṃ piṇḍāya cara-
māno, yena Aggika-Bhāradvājassa brāhmaṇassa nivesanaṃ,
ten’ uppasāṇkamaṃ. ||2|| Addasā kho Aggika-Bhāradvājo
brāhmaṇo Bhagavantam dūrato agacchantam disvāna Bha-
gavantam etad avoca :

“Tatr’ eva muṇḍaka, tatr’ eva samaṇaka, tatr’ eva vasalaka
tiṭṭhāhi ti.” ||3||

Evam vutte Bhagavā Aggika-Bhāradvājaṃ brāhmaṇam
etad avoca :

“‘Jānāsi pana tvam brāhmaṇa, vasalam vā vasala-karaṇe vā dhamme ti.’” ||4||

“Na khvāham, bho Gotama, jānāmi vasalam vā vasala-karaṇe vā dhamme ti. Sādhū me bhavaṃ Gotamo tathā dhammaṃ desetu : yathāham jāneyyaṃ vasalam vā vasala-karaṇe vā dhamme ti.”

“‘Tena hi, brāhmaṇa, suṇāhi sādhuḥkaṃ manasikaroḥi bhāsissāmi ti.’” ||5||

“Evaṃ bho” ti kho Aggika-Bhāradvāja brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca : ||6||

Kodhano upanāhi ca pāpamakkhī ca yo naro
vipannadiṭṭhi māyāvī, taṃ jaññā vasalo iti. ||1||

Ekajaṃ vā dijaṃ vā pi yo ’dha pāṇāni hīṃsati.
yassa pāṇe dayā n’atthi, taṃ jaññā vasalo iti. ||2||

Yo hanti parirundhati gāmāni nigamāni ca
niggāhako samaññato, taṃ jaññā vasalo iti. ||3||

Gāme vā yadi vāraññe yam paresaṃ mamāyitaṃ
theyyā adinnaṃ ādiyati, taṃ jaññā vasalo iti. ||4||

Yo have iṇaṃ ādāya vuccamāno palāyati
na hi te iṇaṃ atthīti, taṃ jaññā vasalo iti. ||5||

Yo ve kiñcikkha-kamyatā panthasmiṃ vajataṃ janam
hantvā kiñcikkhaṃ ādeti, taṃ jaññā vasalo iti. ||6||

Yo attahetu parahetu dhanahetu ca yo naro
sakkhipuṭṭho musābrūti, taṃ jaññā vasalo iti. ||7||

Yo nātinaṃ sakhānaṃ vā dāresu patidissati
sahasā sampiyena vā, taṃ jaññā vasalo iti. ||8||

Yo mātaraṃ vā pitaraṃ vā jīṇṇakaṃ gatayobbanam
pahūsanto na bharati, taṃ jaññā vasalo iti. ||9||

Yo mātaraṃ vā pitaraṃ vā bhātaraṃ vā bhaginim
sassum hanti roseti vā, taṃ jaññā vasalo iti. ||10||

Yo atthaṃ pucchito santo anattaṃ anusāsati.
paṭicchantena manteti, taṃ jaññā vasalo iti. ||11||

Yo katvā pāpakam kammanam ‘mā maṃ jaññā’ ti icchati
so paṭicchanna-kammanto, taṃ jaññā vasalo iti. || 12 ||

Yo ve parakulam gantvā bhutvāna sucibhojanam
āgatam na paṭipūjeti, taṃ jaññā vasalo iti. || 13 ||

Yo brāhmaṇam vā samaṇam vā aññam vā pi vanibbakam
musāvādena vañceti, taṃ jaññā vasalo iti. || 14 ||

Yo brāhmaṇam vā samaṇam vā bhattachakāle upatthite
roseti vācā na ca deti, taṃ jaññā vasalo iti. || 15 ||

Asatam yo ‘dha pabrūti mohena paliguṇṭhite
kiñcikkham nijigimsāno, taṃ jaññā vasalo iti. || 16 ||

Yo c’attanam samukkamse parañca avajānāti
nihino sena mānena, taṃ jaññā vasalo iti. || 17 ||

Rosako kadariyo ca pāpiccho macchari saṭho
ahiriko anottapī, taṃ jaññā vasalo iti. || 18 ||

Yo buddham paribhāsati atha vā tassa sāvakam
paribbajam gahattham vā, taṃ jaññā vasalo iti. || 19 ||

Yo ve anarahā santo, araham paṭijānāti
coro sabrahmake loke esa kho vasalādhamo !
ete kho vasalā vuttā mayā vo ye pakāsītā. || 20 ||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo
kammanā vasalo hoti, kammanā hoti brāhmaṇo. || 21 ||

Tadaminā pi jānātha yathā me ‘dam nidassanam :
“ Caṇḍālaputto Sopāko Mātango iti vissuto. || 22 ||
So yasam paramam patto Mātango yaṃ sudullabham
agañchum tass’ upatthānam khattiyā brāhmaṇā bahū. || 23 ||
So devayānam āruya virajam so mahāpatham
kāmarāgam virājetvā brahmalokūpago āhu. || 24 ||
Na nam jāti nivāresi brahmalokūpapattiyā,
ajjhāyakākule jātā brāhmaṇā mantabandhuno : || 25 ||
Te ca pāpesu kammesu abhiñham upadissare
ditth’eva dhamme gārayhā samparāye ca duggatiṃ
na te jāti nivāreti duggaccā garahāya vā : ” || 26 ||

Na jaccā vasalo hoti, na jaccā hoti brāhmaṇo
kammanā vasalo hoti, kammanā hoti brāhmaṇo. ||27||

Evam vutte Aggika-Bhāradvājo brāhmaṇo Bhagavantam
etad avoca :

“ ‘Abhikkantam, bho Gotama, abhikkantam bho Gotama !
nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya,
mūlhasa vā maggam ācikkheyya, andhakāre vā telapajjotam
dhāreyya cakkhumanto rūpāni dakkhinantīti : evam eva
bhotā Gotamanena aneka pariyāyena dhammo pakāsito.
Esāham Bhagavantam Gotamam saraṇam gacchāmi dham-
mañca bhikkhusaṅghañca ! Upāsakam maṃ bhavam Gotamo
dhāretu, ajjatagge paṇupetam saraṇam gatan ti ’ ’ ! ||7||

VASALASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ
SAMBUDDHASSA.

Evam me sutam : Ekam samayam Bhagavā Magadhesu
vihāreti Dakkhiṇāgirismim Ekānālāyam brāhmaṇagāme. ||1||
Tena kho pana samayena Kasibhāradvājassa brāhmaṇassa
pañcamattāni naṅgala-satāni payuttāni honti vappakāle. ||2||
Atha kho Bhagavā pubbaṇhasamayam nivāsetvā patta-civa-
ram ādāya yena Kasibhāradvājassa brāhmaṇassa kamanto,
ten’ upasaṅkami. ||3|| Tena kho pana samayena Kasibhā-
radvājassa brāhmaṇassa parivesanā vattati. ||4|| Atha kho
Bhagavā yenā parivesanā ten’ upasaṅkami upasaṅkamtivā
ekamantam atthāsi. addasā kho Kasibhāradvājo brāhmaṇo
Bhagavantam etad avoca :

“Aham kho, samaṇa, kasāmi ca vapāmi ca, kasitvā ca
vapitvā ca bhuñjāmi. Tvaṃ pi samaṇa kasassu ca vapassu
kasitvā ca vapitvā ca bhuñjassu ti.”

“ ‘Aham pi kho, brāhmaṇa, kasāmi ca vapāmi ca kasitvā
ca vapitvā ca bhuñjāmi ti.’ ”

“Na kho pana mayam passāma bhoto Gotamassa yugam
vā naṅgalam vā phālam vā pūcanam vā balivaddam vā.”

Atha ca pana bhavaṃ Gotamo evaṃ āha :—

“ ‘Aham pi kho brāhmaṇa kasāmi ca vapāmi ca kasitvā
ca vapitvā ca bhuñjāmīti.’ ”

Atha kho Kasibhāradvājo brāhmaṇo Bhagavantam gāthāya
ajjhabhāsi : || 5 ||

“ Kassako paṭijānāsi na ca passāma te kasim
kasino pucchito brūhi, yathā jānemu te kasim. ” || 1 ||

“ ‘Saddhā bijaṃ, tapo vutthi, paññā me yuga-naṅgalaṃ
hirim isā, mano yottam, sati me phālapācanaṃ. || 2 ||
Kāyagutto vacīgutto āhāre udare yato
saccam karomi tiddānaṃ soraccam me pamocanaṃ. || 3 ||
Viriyam me dhura-dhorayham yogakkhemādhivahanaṃ
gacchati ativattanaṃ yattha gantvā na socati. || 4 ||
Evaṃ esa kasi kaṭṭhā sā hoti amatapphalā
etaṃ kasim kasitvāna sabbadukkhā pamuccatīti.’ ” || 5 ||

Atha kho Kasibhāradvājo brāhmaṇo mahatiyā kaṃsāpatiyā
pāyasaṃ vaḍḍhetvā Bhagavato upanāmesi :

“ Bhuñjatu bhavaṃ Gotamo pāyasaṃ ! Kassako bhavam,
yaṃhi bhavaṃ Gotamo amatapphalaṃ kāsīm kāsātīti. ” || 6 ||

“ ‘Gāthābhigitaṃ me abhojaneyyam
sampassataṃ brāhmaṇa n’ esa dhammo
gāthābhigitaṃ panudanti buddhā
dhamme sati, brāhmaṇa, vutti-r-esā.’ ” || 6 ||

“ ‘Aññena ca kevalinaṃ mahesim
khīṇāsavaṃ kukkucavūpasantaṃ
annena pānena upaṭṭhahassu
khettaṃ hi taṃ puññapekhasa hotīti.’ ” || 7 ||

“ Atha kassa cāham bho Gotama imaṃ pāyasaṃ dammīti. ”

“ ‘Na khvāham taṃ, brāhmaṇa, passāmi sadevake loke
samārake sabrahmake sassamaṇabrāhmaniya pajāya sadeva-
manussāya, yassa so pāyāso bhutto sammā pariṇāmaṃ
gaccheyya, aññatra Tathāgatassa vā Tathāgatasāvakassa vā :
tena hi tvam, brāhmaṇa, taṃ pāyasaṃ appaharite vā chaḍḍeti
appāṇake vā uḍake opilāpehīti. || 7 ||

Atha kho Kasibhāradvājo brāhmaṇo taṃ pāyasaṃ appā-



ṇake udae opilāpesi. Atha kho so pāyāso udae pakkhitto cicciṭṭāyati cicciṭṭāyati sandhūpāyati sampadhūpayati : seyyathāpi nāma phālo divasā santatto udae pakkhitto cicciṭṭāyati cicciṭṭāyati sandhūpāyati sampadhūpayati : evam eva so pāyāso udae pakkhitto cicciṭṭāyati cicciṭṭāyati sandhūpāyati sampadhūpayati. ||8||

Atha kho Kasibhāradvājo brāhmaṇo samviggo lomahaṭṭhajāto yena Bhagavā ten' upasaṅkami upasaṅkamitvā Bhagavato pādesu sirasā nipatitvā Bhagavantam etad avoca :

“Abhikkantam, bho Gotama, abhikkantam, bho Gotama ! seyyathāpi bho Gotama nikkujjitam vā ukkujjeyya, paṭichañṇam vā vivareyya, mūlhassa vā maggam ācikkheyya, andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhintīti : Evam eva, bho Gotama, aneka pariyayena dhammo pakāsito. Esāham bhagavantam Gotamam saraṇam gacchāmi dhammaṇca bhikkhu-saṅghaṇca. Labheyyam aham bhoto Gotamassa santike pabbajjam labheyyam upasampadan ti.” ||9||

Alattha kho Kasibhāradvājo brāhmaṇo Bhagavato santike pabbajjam, alattha upasampadam. Acirūpasampanno kho pan' āyasmā Bhāradvājo eko vūpakaṭṭho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agāasmā anagāriyam pabbajanti, tad anuttaram brahmacariya-pariyosānam diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi.

“Khīnā jāti, vusitam brahmacariyam, katam karanīyam, nāparam itthattāyāti,” abhiññā aññataro ca kho pan' āyasmā Bhāradvājo arahataṃ ahoṣīti. ||10||

KASĪBHĀRADVĀJASUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekam samayam Bhagavā Bārāṇasīyam viharati Isipatane Migadāye. Tatra kho Bhagavā bhikkhū āmantesi : ‘bhikkhavo’ ti, ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca : ||1||

“Tathāgatena, bhikkhave, arahatū sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatīvattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmin ti. Yad idaṃ catunnaṃ ariyasaccānaṃ ācikkhatā desatā paññāpatā patthapata vivaraṇā vibhajanā uttānākammaṃ.

Katamesaṃ catunnaṃ ?

Dukkhasa ariyasaccassa ācikkhatā — pe —.

Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —

Dukkhanirodhagāmiṇīpaṭipadā ariyasaccassa ācikkhatā — pe —. ||2||

Tathāgatena, bhikkhave, arahatū sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatīvattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ : yad idaṃ imesaṃ catunnaṃ ariyasaccānaṃ ācikkhatā — pe —. ||3||

“Sevetha, bhikkhave, Sāriputta-Moggallāṇe, bhejatha, bhikkhave, Sāriputta-Moggallāṇe paṇḍitā bhikkhū anuggāhaka brahmacāriṇaṃ : seyyathāpi bhikkhave, janettī evaṃ Sāriputto : seyyathāpi jātassa āpādetā evaṃ Moggallaṇo. Sāriputto, bhikkhave, sotāpatti-phale vineti ; Moggallaṇo uttamatthe vineti ; Sāriputto, bhikkhave, pahoti cattāri ariyasaccāni vitthārena ācikkhituṃ desetū paññāpetuṃ vivarituṃ vibhajituṃ uttānākātun ti.

Idaṃ avoca Bhagavā : idaṃ vatvā Sugato uttāyāsanaṃ vihāraṃ pāvisi. ||4||

Tatra kho āyasmā Sāriputto acirapakkantassa Bhagavato bhikkhū āmantesi :

‘Āvuso bhikkhavo’ ti ‘āvuso’ ti kho. te bhikkhū āyasmato Sāriputtassa paccassosū : Āyasmā Sāriputto etad avoca :

“Tathāgatena, āvuso, arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appatīvattiyaṃ samaṇena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ : yad idaṃ catunnaṃ ariyasaccānaṃ ācikkhatā — pe —. ||5||

Katamesaṃ catunnaṃ ?

Dukkassa ariyasaccassa ācikkhatā — pe —

Dukkhasamudayassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhassa ariyasaccassa ācikkhatā — pe —.

Dukkhanirodhagāminīpatipadassa ariyasaccassa ācikkhatā
— pe —. ||6||

Katamā ca, āvuso, dukkhaṃ ariyasaccaṃ ?

“Jāti pi dukkhā, jarā pi dukkhā, vyādhi pi dukkhā, mara-
ṇaṃ pi dukkhaṃ, soka-parideva-dukkha-domanass-upāyāsā
dukkhā : yam p' icchaṃ na labhati taṃ pi dukkhaṃ, sañ-
khittena pañc' upādānakkhandhā dukkhā.

Katamā ca āvuso jāti ?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jāti
sañjāti okkanti abhinibbatti khandhānaṃ pātubhāvo āyatinā-
naṃ paṭilābho.—Ayaṃ vuccat' āvuso jāti. ||1||

Katamā ca āvuso jarā ?

Yā tesam tesam sattānaṃ tamhi tamhi sattanikāye jarā,
jīraṇatā, khaṇḍiccaṃ, pāliccaṃ valittacatā āyuno saṃbhāni
indriyānaṃ paripāko.—Ayaṃ vuccat' āvuso jarā. ||2||

Katamā ca āvuso maraṇaṃ ?

Yā tesam tesam sattānaṃ tamhā tamhā sattanikāye cuti
cavanatā bhedo antaradhānaṃ maccu maraṇaṃ kālakiriya
khandhānaṃ bhedo kalebarassa nikkhepo.—Idaṃ vuccat'
āvuso maraṇaṃ. ||3||

Katamā ca āvuso soko ?

Yo kho āvuso aññataraññatarena byasanena samannāga-
tassa aññataraññatarena dukkhadhammena phutṭhassa soko
socanā socanattaṃ antosoko antoparisoko.—Ayaṃ vuccat'
āvuso soko. ||4||

Katamā ca āvuso paridevo ?

Yo kho āvuso aññataraññatarena byasanena samannāga-
tassa aññataraññatarena dukkhadhammena phutṭhassa ādevo
paridevo ādevo paridevo ādevanā paridevanā ādevitattaṃ
paridevitattaṃ. Ayaṃ vuccat' āvuso paridevo. ||5||

Katamā ca dukkhaṃ ?

Yaṃ kho āvuso kāyikaṃ dukkhaṃ kāyikaṃ kāya-
saṃphassaṃ dukkhaṃ asātaṃ vedayitaṃ.—Idaṃ vuccat'
āvuso dukkhaṃ. ||6||

Katamā ca āvuso domanassam ?

Yam kho āvuso cetasikam dukkham cetasikam asātam manosamphassajam dukkham asātam vedayitam.—Idam vuccat' āvuso domanassam. ||7||

Katamā ca āvuso upāyāso ?

Yo kho āvuso aññataraññatarena byasanena samannāgatena aññataraññatarena dukkhadhammena phutṭhassa āyāso upāyāso āyāsittam upāyāsittam. Ayaṃ vuccat' āvuso upāyāso. ||8||

Katamā ca āvuso yam p' iccham na labhati tam pi dukkham ?

Jātidhammānam āvuso sattānam evam icchā uppajjati : “aho vata mayaṃ na jātidhammā assāma, na ca vata no jāti āgaccheyyāti : na kho pan' etam icchāya pattabbam.”—Idam pi yam p' iccham na labhati, tam pi dukkham.

Jarādhammānam āvuso sattānam evam icchā uppajjati : “aho vata mayaṃ na jarādhammā assāma, na ca vata no jarā āgaccheyyāti : na kho pan' etam icchāya pattabbam.”—Idam pi yam p' iccham na labhati tam pi dukkham.

Byādhidhammānam āvuso sattānam evam icchā uppajjati : “aho ca vata mayaṃ na byādhidhammā assāma, na ca vata no byādhi āgaccheyyāti : na kho pan' etam icchāya pattabbam.”—Idam pi yam p' iccham na labhati tam pi dukkham.

Maraṇadhammānam āvuso sattānam evam icchā uppajjati : “aho ca vata mayaṃ na maraṇadhammā assāma, na ca vata no maraṇam āgaccheyyāti : na kho pan' etam icchāya pattabbam.”—Idam pi yam p' iccham na labhati tam pi dukkham.

Soka-parideva-dukkhadomanass-upāyāsā dhammānam avuso sattānam evam icchā uppajjati : “aho vata mayaṃ na soka-paridevadukkhadomanassupāyāsā dhammā assāma, na ca vata no sokaparidevadukkhadomanassupāyāsā āgaccheyum : na kho pan' etam icchāya pattabbam.”—Idam pi yam p' iccham na labhati tam pi dukkham. ||9||

Katamā cāvuso saṅkhittena pañcupādānakkhandhā dukkhā ?

Seyyathidaṃ : Rūpupādānakkhandho, vedanupādānakkhandho, saññupādānakkhandho, saṅkhārūpādānakkhandho, viññānupādānakkhandhā. — Ime vuccat' āvuso saṅkhittena pañcupādānakkhandhā dukkhā. ||10||

Idaṃ vuccat' āvuso dukkhaṃ ariyasaccaṃ. ||7||

Katamā ca āvuso dukkhasamudayaṃ ariyasaccaṃ ?

Yāyaṃ taṇhā ponobbhavikānandirāga-sahagatā tatra tatrā-bhinandini : seyyathidaṃ :

Kāmatanḥā bhavatanḥā vibhavanḥā.—Idaṃ vuccat' āvuso dukkhasamudayaṃ ariyasaccaṃ. ||8||

Katamā ca āvuso dukkhanirodhaṃ ariyasaccaṃ ?

Yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissago mutti anālayo.—Idaṃ vuccat' āvuso dukkhanirodhaṃ ariyasaccaṃ. ||9||

Katamā ca āvuso dukkhanirodhagāmini paṭipadā ariyasaccaṃ ?

Ayaṃ eva ariyo aṭṭhaṅgiko maggo : seyyathidaṃ : sammā-diṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammā-ājīvo, sammā-vāyāmo, sammāsati, sammāsamādhi.

Katamā ca āvuso sammādiṭṭhi ?

Yaṃ kho āvuso dukkhe-ñāṇaṃ, dukkhasamudaye-ñāṇaṃ, dukkhanirodhe-ñāṇaṃ, dukkhanirodhā-gāminipaṭipadāya-ñāṇaṃ.—Ayaṃ vuccat' āvuso sammādiṭṭhi. ||1||

Katamā ca āvuso sammāsaṅkappo ?

Nekkhammasaṅkappo abyāpādasāṅkappo avihimsasāṅkappo.—Ayaṃ vuccat' āvuso sammāsaṅkappo. ||2||

Katamā ca āvuso sammāvācā ?

Musāvādā veramaṇi pisunāvācāya veramaṇi pharusāvācāya veramaṇi samphappalāpāya veramaṇi.—Ayaṃ vuccat' āvuso sammāvācā. ||3||

Katamā ca āvuso sammākammanto ?

Pāṇātipātā veramaṇi adinnādānā veramaṇi kāmesu micchā-cārā veramaṇi.—Ayaṃ vuccat' āvuso sammākammanto. ||4||

Katamā ca āvuso sammā-ājīvo.

Idh' āvuso ariyasāvako micchā ājivaṃ pahāya, sammā-ājīvena jīvikāṃ kappeti.—Ayaṃ vuccat' āvuso sammā-ājīvo. ||5||

Katamā ca āvuso sammāvāyāmo ?

Idh' āvuso bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ

dhammānaṃ anuppādāya chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ paggaṇhāti padahati.

Uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti — pe — padahati.

Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti — pe — padahati.

Uppannānaṃ kusalānaṃ dhammānaṃ t̥hitiyā asammohāya bhīyo bhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati viriyaṃ ārabhati cittaṃ padahati.—Ayaṃ vuccat' āvuso sammāvāyāmo. || 6 ||

Katamā ca āvuso sammāsati ?

Idh' āvuso bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Vedanā vedanānupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Citte cittānupassī viharati ātāpī — pe — abhijjhādomanassaṃ.

Dhamme dhammānupassī viharati ātāpī sampajāno satimā vineyya loke abhijjhādomanassaṃ.

Ayaṃ vuccat' āvuso sammāsati. || 7 ||

Katamā ca āvuso sammāsamādhī ?

Idh' āvuso bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamajjhānaṃ upasampajja viharati.

Vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyajjhānaṃ upasampajja viharati.

Pītiyā ca virāgā upekkhako ca viharati sato sampajāno sukhañca kāyena paṭisamvedeti yaṃ taṃ ariyā ācikkhanti upekkhako satimā sukhavihārī ti tatiyajjhānaṃ upasampajja viharati.

Sukhassa ca pahānā dukkhassa ca pahānā pubbe ca somanassa-domanassānaṃ atthagamā addukkhaṃ asukhaṃ upekkhāsati-pārisuddhiṃ catutthajjhānaṃ upasampajja viharati.—Ayaṃ vuccat' āvuso sammāsamādhī. || 8 ||

Idaṃ vuccat' āvuso dukkhanirodhagāminīpaṭipadā ariyasaccaṃ. || 10 ||

Tathāgatena āvuso arahatā sammāsambuddhena Bārāṇasiyaṃ Isipatane Migadāye anuttaraṃ dhammacakkaṃ pavattitaṃ appaṭivattiyaṃ samanena vā brāhmaṇena vā devena vā Mārena vā Brahmaṇā vā kenaci vā lokasmiṃ ācikkhatā desatā paññapatā paṭṭhapatā vivaraṇā vibhajanā uttānā-kammaṃ ti. ||11||

Idaṃ avoca āyasma Sariputto attamanā te bhikkhū āyasmato Sariputtassa bhāsitaṃ abhinandun ti.

SACCAVIBHAṄGA.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evam me sutam : Ekaṃ samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi ‘bhikkhavo’ ti ‘bhadante’ ti. Te bhikkhū Bhagavato paccassosum : Bhagavā etad avoca : ||1||

“ Bhūtapubbaṃ, bhikkhave, rājā ahoṣi Arūṇavā. Rañño kho pana bhikkhave Arūṇavato Arūṇavati nāma rājadhāni ahoṣi. ||2||

Arūṇavatiyaṃ kho pana bhikkhave rājadhāniyaṃ Sikhī Bhagavā Arahaṃ Sammāsambuddho upanissāya vihāsi. ||3||

Sikhissa kho pana bhikkhave Bhagavato Arahato Sammā-sambuddhassa Abhibhū Sambhavaṃ nāma sāvakayugaṃ ahoṣi aggamaṃ bhaddayugaṃ. ||4||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibhūṃ bhikkhūṃ āmantesi : ||5||

“ Āyāma brahmaṇa yena aññatara brahmaloko : ten’ upasaṅkamissāma yāva bhattassa kālo bhaviṣṣati.” ||6||

Evam bhante ti kho te bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paccassosi. ||7||

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibhū ca bhikkhu seyyathāpi nāma : balavā

puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ sammiñjeyya. ||8||

Evam evaṃ Aruṇavatiyā rājadhāniyā antarahitā tasmim brahmaloke pāturaheṣuṃ.

Atha kho, bhikkhave, Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibhuṃ bhikkhuṃ āmantesi : “ Paṭibhātu brahmaṇa taṃ brahmuṇo ca brahma-parisā ca brahmapārisajjānaṃ ca dhammī kathā ti.” ||9||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahmānaṃca brahmaparisaṇca brahmapārisajje ca dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. ||10||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca ujjhāyanti khīyanti vipācenti.

Acchariyaṃ vata bho abbhutaṃ vata bho kathaṇhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatīti. ||11||

Atha kho bhikkhave Sikhī Bhagavā Arahaṃ Sammā-sambuddho Abhibhuṃ bhikkhuṃ āmantesi :—

“ Ujjhāyanti kho te brahmaṇa brahmā ca brahmaparisā ca brahmapārisajjā ca : acchariyaṃ vata bho abbhutaṃ vata bho — kathaṇhi nāma satthari sammukhībhūte sāvako dhammaṃ desessatīti.”

Tena hi tvam brahmaṇa bhiyyo so mattāya brahmaṇca brahmaparisaṇca brahmapārisajje ca saṃvejehīti. ||12||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa Bhagavato Arahato Sammāsambuddhassa paṭissutvā dissamānena pi kāyena dhammaṃ desesi adissamānena pi kāyena dhammaṃ desesi : dissamānena heṭṭhimena upadḍhakāyena, adissamānena uparimena upadḍhakāyena dhammaṃ desesi : dissamānena pi uparimena upadḍhakāyena, adissamānena heṭṭhimena upadḍhakāyena pi dhammaṃ desesi. ||13||

Tatra sudam bhikkhave brahmā ca brahmaparisā ca brahmapārisajjā ca acchariyabbhuta-citta-jātā aheṣuṃ. Acchariyaṃ vata bho abbhutaṃ vata bho samaṇassa mahiddhikatā mahānubhāvatāti. ||14||

Atha kho Abhibhū bhikkhū Sikhim Bhagavantam Arahantaṃ Sammāsambuddhaṃ etad avoca :

“Abhijānāmi khvāhaṃ bhante bhikkhusaṅghassa majjhe
 evarūpaṃ vācaṃ bhasitā, pahomi khvāhaṃ āvuso brahmaloke
 ʈhito sahaṣṣilokadhātum sarena viññāpetun ti. Etassa brahma-
 nā kālo yaṃ tvaṃ brahmaṇa brahmaloke ʈhito sahaṣṣi-loka-
 dhātum sarena viññāpeyyāsīti. ||15||

Evam bhante ti kho bhikkhave Abhibhū bhikkhu Sikhissa
 Bhagavato Arahato Sammāsambuddhassa paṭissutvā brahma-
 loke ʈhito imā gāthāyo abhāsi :

Ārabhattha, nikkamatha, yuñjatha Buddhasāsane
 Dhunātha maccuno senaṃ nāḷikeraṃ va kuñjaro. ||1||

Yo imasmiṃ dhammavinaye appamatto vihassati
 Pahāya jatisaṃsāraṃ dukkhassantaṃ karissatīti. ||2||

Atha kho bhikkhave Sikhī ca Bhagavā Arahāṃ Sammā-
 sambuddho Abhibhū ca bhikkhu brahmaṇa brahmaparisaṇa
 brahmapārisajje ca samvejetvā seyyathāpi nāma : balavā pu-
 riso sammiñjitaṃ vā bāhaṃ pasāreyya pasaritaṃ vā bāhaṃ
 sammiñjeyya : evaṃ eva tasmiṃ brahmaloke antarahitā Arū-
 ṇavatiyā rājadhāniyā pāturaheṣuṃ. ||16||

Atha kho bhikkhave Sikhī Bhagavā Arahāṃ Sammāsam-
 buddho bhikkhū āmantesi :—

“Assuttha no tumhe bhikkhave Abhibhussa bhikkhuno
 brahmaloke ʈhitassa gāthāyo bhāsamānassā ti.” ||17||

“Assumha kho mayaṃ bhante Abhibhussa bhikkhuno
 brahmaloke ʈhitassa gāthāyo bhāsamānassā ti.” ||18||

“Yathā kathaṃ pana tumhe bhikkhave assuttha Abhi-
 bhussa bhikkhuno brahmaloke ʈhitassa gāthāyo bhāsamānassā
 ti.” ||19||

“Evaṃ kho mayaṃ bhante assumhā Abhibhussa bhi-
 kkhuno brahmaloke ʈhitassa gāthāyo bhāsamānassa :

“Ārabhattha, nikkamatha, yuñjatha Buddhasāsane
 Dhunātha maccuno senaṃ nāḷikeraṃ va kuñjaro. ||1||

“Yo imasmiṃ dhammavinaye appamatto vihassati
 Pahāya jātisaṃsāraṃ dukkhassantaṃ karissatī ti. ||2||

“‘Evaṃ kho mayaṃ bhante assumha Abhibhussa bhikkhuno brahmaloke ʔhitassa gāthāyo bhāsamānassā ti.’” ||20||

“Sādhū, sādhū, bhikkhave, sādhū kho tumhe bhikkhave assuttha Abhibhussa bhikkhuno brahmaloke ʔhitassa gāthāyo bhāsamānassā ti. ||21||

Idaṃ avoca Bhagavā : attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti. ||22||

ARUṆAVATISUTTAM.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Evaṃ me sutāṃ : Ekaṃ samayaṃ Bhagavā Sakkesu viharati Devadahan nāma Sakyānaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi :—

“Nāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi.”

“Na ca panāhaṃ bhikkhave sabbe saññeva bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyaṃ ti vadāmi.”

“Ye te, bhikkhave, bhikkhu arahanto khīṇāsavā vusitavanto katakaraṇīyā ohitabhārā anupattasadatthā parikkhīṇa bhava-saṃyojanā sammad-aññavimuttā : sohaṃ bhikkhūnaṃ chasu phassāyatanesu nappamādena karaṇīyaṃ ti vadāmi. ||1||

“Taṃ kissa hetu? Katan tesu appamādena abhabbate pamajjitum. Ye ca kho te, bhikkhave, bhikkhu sekha appattamānasā anuttaraṃ yogakkhemaṃ patthayamānā viharanti ; nesāhaṃ bhikkhave bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi.” ||2||

“Taṃ kissa hetu? Santi bhikkhave cakkhuviññeyyā, rūpā manoramā pi amanoramā pi. Tyassa phussa cittaṃ na pariyādāya tiṭṭhati cetaso apariyādānā āraddhaṃ hoti viriyaṃ asallinaṃ upatṭhitā sati apamuttā passaddho kāyo asā-raddho samāhitaṃ cittaṃ ekaggam : imaṃ khvāhaṃ, bhi-

kkhave, appamādassa phalaṃ samphassa-māno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi. || 3 ||

Santi bhikkhave ghānaviññeyyā gandhā manoramā pi amanoramā pi. || 4 ||

Santi bhikkhave jivhāviññeyyā rasā manoramā pi amanoramā pi. || 5 ||

Santi bhikkhave kāyaviññeyyā phoṭṭhabbā manoramā pi amanoramā pi. || 6 ||

Santi bhikkhave manoviññeyyā dhammā manoramā amanoramā pi.

Tyassa phussa cittaṃ na pariyādāya tiṭṭhati cetaso apariyādānā araddhaṃ hoti: viriyaṃ asallīnaṃ upatṭhitā sati apamuṭṭhā passaddho kāyo asāraddho samāhitaṃ cittaṃ ekaggaṃ: imaṃ khvāhaṃ bhikkhave appamādaphalaṃ samphassamāno tesam bhikkhūnaṃ chasu phassāyatanesu appamādena karaṇīyaṃ ti vadāmi. || 7 ||

Lābhā vo bhikkhave suladdhaṃ vo bhikkhave khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Diṭṭhā mayā bhikkhave cha phassāyatanānikā nāma nirayā.

Tatha: yaṃ kiñci cakkhunā rūpaṃ passati anīṭṭharūpaṃ nēva passati neva iṭṭharūpaṃ akantarūpaṃ nēva passati no kantarūpaṃ amanāparūpaṃ nēva passati no manāparūpaṃ.

Yaṃ kiñci sotena saddaṃ suṇāti — pe —.

Yaṃ kiñci ghānena gandhaṃ ghāyati — pe —.

Yaṃ kiñci jivhāya rasaṃ sāyati — pe —.

Yaṃ kiñci kāyena phoṭṭhabbam phusati — pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti anīṭṭharūpaṃ yeva vijānāti, no iṭṭharūpaṃ akantarūpaṃ yeva vijānāti, no kantarūpaṃ amanāparūpaṃ yeva vijānāti no manāparūpaṃ. || 8 ||

Lābhā vo, bhikkhave, suladdhaṃ vo, bhikkhave, khaṇo vo, bhikkhave, paṭiladdho brahmacariyavāsāya.

Diṭṭhā mayā, bhikkhave, cha-phassāyatanānikā nāma saggā.

Tattha: yaṃ kiñci cakkhunā rūpaṃ passati iṭṭharūpaṃ

yeva passati no anit̐tharūpaṃ : kantarūpaṃ yeva passati no akantaṃ rūpaṃ : manāparūpaṃ yeva passati no amanāparūpaṃ.

— pe —.

Yaṃ kiñci manasā dhammaṃ vijānāti it̐tharūpaṃ yeva vijānāti, no anit̐tharūpaṃ : kantarūpaṃ yeva vijānāti, no akantarūpaṃ : manāparūpaṃ yeva vijānāti, no amanāparūpaṃ. || 9 ||

Lābhā vo bhikkhave, suladdhaṃ vo bhikkhave, khaṇo vo paṭiladdho brahmacariya vāsāyāti.

Rūpārāmā, bhikkhave, devamanussā rūparatā, rūpasamuditā rūpavipariṇāma-virāganirodhā dukkhā bhikkhave devamanussā viharanti.

Saddārāmā, bhikkhave, — pe —.

Gandhārāmā, bhikkhave, — pe —.

Rasārāmā, bhikkhave, — pe —.

Phoṭṭhabbārāmā, bhikkhave, — pe —.

Dhammārāmā, bhikkhave, devamanussā dhammaratā dhammasamuditā dhammavipariṇāma virāganirodhā dukkhā, bhikkhave, devamanussā viharanti. || 10 ||

Tathāgato ca kho, bhikkhave, Arahāṃ Sammāsambuddho rūpānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ viditvā na rūpāramo, na rūparato na rūpasamudito na rūpavipariṇāma virāganirodhā sukho bhikkhave Tathāgato viharati.

Saddānaṃ — pe —.

Gandhānaṃ — pe —.

Rasānaṃ — pe —.

Phoṭṭhabbānaṃ — pe —.

Dhammānaṃ samudayañca atthagamañca assādañca ādīnavañca nissaraṇaṇca yathābhūtaṃ viditvā : na dhammārāmo, na dhammarato, na dhammasamudito, na dhammavipariṇāma virāganirodho sukho bhikkhave Tathāgato viharatīti. || 11 ||

Idaṃ avoca Bhagavā. Idaṃ vatvā ca Sugato : athāparaṃ etad avoca satthā :—

Rūpā saddā gandhā rasā phassā dhammā ca kevalā
Itthā kantā manāpā ca yāva tattha ti vuccanti. ||1||

Sadevakassa lokassa ete vo sukhasammata
Yattha ce te nirujjhanti tam tesam dukkham samma-
tam. ||2||

Sukham tam ditthamariyehi sakkāyassa nirodhanam
Paccanikam idam hoti sabbalokena passatam. ||3||

Yam pare sukhato āhu tad ariyā āhu dukkhato
Yam pare dukkhato āhu tad ariyā sukhato vidū. ||4||

Passadhammam duvijānam sammulhettha aviddasu
Nivutānam tamo hoti andhakāro apassatam. ||5||

Satañca vivaṭam hoti aloko passatam iva
Santike na vijānanti maggadhammassa kovidā. ||6||

Bhavarāga-paretebhi bhavayogānusāribhi
Māradheyyanupannebhi nāyam dhammosusambuddho. ||7||

Ko nu aññatram ariyebhi padi sambuddham arahati
Yam padam sammadaññāya parinibbanti anāsavā ti. ||8||

DEVADAHASUTTAM.

PARITTAM NIṬṬHITAM.

A COLLECTION OF KAMMAVĀCĀS.

NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-
SAMBUDDHASSA.

CHAP. I.

THE ORDINATION OF A PRIEST.

Paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā
pattacīvaram ācikkhitabbam :

‘Ayan te patto ?’ “Āma bhante.”

‘Ayaṃ saṅghāṭī ?’ “Āma bhante.”

‘Ayaṃ uttarāsaṅgo ?’ “Āma bhante.”

‘Ayaṃ antaravāsako ?’ “Āma bhante.”

‘Gaccha amumhi, okāse tiṭṭhāhi !’

Supātu me bhante saṅgho ! *Nāgo āyasmato Tissassa upa-*
sampadāpekho. Yadi saṅghassa pattakallam, aham Nāgam
anūsāseyyam.

Supasi *Nāga* ! ayan te paccakālo bhūtakālo. Yaṃ jātam,
taṃ saṅghamajjhe pucchante : santam atthīti vattabbam,
asantam natthīti vattabbam.

Mā kho vitthāsi ! mā kho maṅku ahosi !

Evam taṃ pucchissan ti.

Santi te evarūpā ābādhā ?

‘Kutṭham ?’ “Natthi bhante.”

‘Gaṇḍo ?’ “Natthi bhante.”

‘Kilāso ?’ “Natthi bhante.”

‘Soso ?’ “Natthi bhante.”

‘Apamāro ?’ “Natthi bhante.”

‘Manusso’ si ?’ “Āma bhante.”

‘Puriso’ si ?’ “Āma bhante.”

‘Bhujisso’ si ?’ “Āma bhante.”

‘Anaṇḍo’ si ?’ “Āma bhante.”

‘Na’ si rājabhaṭṭo ?’ “Āma bhante.”

‘Anuññāto’ si mātāpituhi ?’ “Āma bhante.”

‘Paripuṇṇa-visati-vasso’ si ?’ “Āma bhante.”

‘Paripuṇṇan te patta-civaraṃ ?’ “Āma bhante.”

‘Kinnāmo’ si ?’ “Ahaṃ bhante *Nāgo* nāma.”

‘Ko nāmo te upajjhāyo ?’ “Upajjhāyo me bhante *āyasmā Tissathero* nāma.”

Suṇātu me bhante saṅgho ! *Nāgo āyasmato Tissassa* upasampadāpekho. Anusiṭṭho so mayā.

Yadi saṅghassa pattakallaṃ, *Nāgo* āgaccheyya.

Āgacchāhīti vattabbo :

Saṅghaṃ bhante upasampadaṃ yācāmi : Ullumpatu maṃ bhante saṅgho, anukampaṃ upādāya !

Dutiyam pi bhante saṅghaṃ upasampadaṃ yācāmi : Ullumpatu maṃ bhante saṅgho, anukampaṃ upādāya !

Tatiyam pi bhante saṅghaṃ upasampadaṃ yācāmi : Ullumpatu maṃ bhante saṅgho, anukampaṃ upādāya !

Suṇātu me bhante saṅgho ! ayaṃ *Nāgo āyasmato Tissassa* upasampadāpekho. Yadi saṅghassa pattakallaṃ ahaṃ *Nāgaṃ* antarāyike dhamme puccheyyaṃ :

Suṇasi *Nāga* ! ayan te saccakālo bhūtakālo. Yaṃ jātaṃ taṃ pucchāmi : Santaṃ atthīti vattabbaṃ, asantaṃ natthīti vattabbaṃ.

Santi te evarūpā ābādha :

‘Kutṭhaṃ ?’ “Natthi bhante.”

‘Gaṇḍo ?’ “Natthi bhante.”

‘Kilāso ?’ “Natthi bhante.”

‘Soso ?’ “Natthi bhante.”

‘Āpamāro ?’ “Natthi bhante.”

‘Manusso’ si ?’ “Āma bhante.”

‘Puriso’ si ?’ “Āma bhante.”

‘Bhujisso’ si ?’ “Āma bhante.”

‘Anaṇḍo’ si ?’ “Āma bhante.”

‘Na’ si rājabhaṭo?’ “Āma bhante.”
 ‘Anuññāto’ si mātāpitūhi?’ “Āma bhante.”
 ‘Paripunṇa-vīṣati-vasso’ si?’ “Āma bhante.”
 ‘Paripunṇan te pattacīvaram?’ “Āma bhante.”
 ‘Kinnāmo’ si?’ “Aham bhante *Nāgo* nāma.”
 ‘Ko nāmo te upajjhāyo?’ “Upajjhāyo me bhante *āyasmā Tisṣatthero* nāma.”

Suṇātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tisṣassa upasampadāpekho, parisuddho antarāyikehi dhammehi, paripunṇ’ assa pattacīvaram *Nāgo* saṅghaṃ upasampadam yācati āyasmatā Tisṣena upajjhāyena.

Yadi saṅghassa pattakallam saṅgho *Nāgaṃ* upasampadeyya āyasmatā Tisṣena upajjhāyena.

Esā Ṇatti :

Suṇātu me bhante saṅgho! Ayaṃ *Nāgo* āyasmato Tisṣassa upasampadāpekho parisuddho antarāyikehi dhammehi paripunṇ’ assa pattacīvaram *Nāgo* saṅghaṃ upasampadam yācati āyasmatā Tisṣena upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti āyasmatā Tisṣena upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā āyasmatā Tisṣena upajjhāyena, so tuṇh’ assa. Yassa na kkhamati, so bhāseyya.

Dutiyam pi etaṃ atthaṃ vadāmi :

Suṇātu me bhante saṅgho! ayaṃ *Nāgo* āyasmato Tisṣassa upasampadāpekho parisuddho antarāyikehi dhammehi paripunṇ’ assa pattacīvaram *Nāgo* saṅghaṃ upasampadam yācati āyasmatā Tisṣena upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti āyasmatā Tisṣena upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā āyasmatā Tisṣena upajjhāyena, so tuṇh’ assa. Yassa na kkhamati, so bhāseyya.

Tatiyam pi etaṃ atthaṃ vadāmi.

Suṇātu me bhante saṅgho! ayaṃ *Nāgo* āyasmato Tisṣassa upasampadāpekho parisuddho antarāyikehi dhammehi paripunṇ’ assa pattacīvaram *Nāgo* saṅghaṃ upasampadam yācati āyasmatā Tisṣena upajjhāyena. Saṅgho *Nāgaṃ* upasampādeti āyasmatā Tisṣena upajjhāyena. Yassāyasmato khamati *Nāgassa* upasampadā āyasmatā Tisṣena upajjhāyena, so tuṇh’ assa. Yassa na kkhamati so bhāseyya.

Upasampanno saṅghena Nāgo āyasmatā Tissena upajjhāyena : khamati saṅghassa : tasmā tuṇhī evaṃ etaṃ dhāra-yāmiti.—

Tāvadeva chāyā metabbā ;
Utupamāṇaṃ ācikkhitabbam ;
Divasabhāgo ācikkhitabbo ;
Saṅgīti ācikkhitabbā.—

Cattāro nissayā ācikkhitabbā
Cattāri ca akaraṇīyāni ācikkhitabbāni :

1) “ *Piṇḍiyālopabhogaṇaṃ nissāya pabbajjā* : tattha te yāvajjivaṃ ussaho karaṇīyo. Atirekalābho : Saṅghabbhattaṃ, uddesabbhattaṃ, nimantaṇaṃ, salākabbhattaṃ, pakkhikaṃ, uposathikaṃ, pātipadikaṃ.” “ “Āma bhante !” ”

2) “ *Paṃsukūlacivaraṇaṃ nissāya pabbajjā* : tattha te yāvajjivaṃ ussaho karaṇīyo. Atirekalābho : khomaṃ, kappāsikaṃ, koseyyaṃ, kambalaṃ, sāṇaṃ, bhaṅgaṃ.” “ “Āma bhante.” ”

3) “ *Rukkhamūlasenāsanaṃ nissāya pabbajjā* : tattha te yāvajjivaṃ ussaho karaṇīyo. Atirekalābho : vihāro addhayaḥ, pāsādo, hammiyaṃ, guhā.” “ “Āma bhante !” ”

4) “ *Pūtimuttabhessaṇṇaṃ nissāya pabbajjā* : tattha te yāvajjivaṃ ussaho karaṇīyo. Atirekalābho : Sappi, navaṇitaṃ, telaṃ, madhu, phāṇitaṃ.” “ “Āma bhante !” ”

1) “ *Upasampannena bhikkhunā methuno dhammo na paṭisevitaṃ antamaso tiracchānagatāya pi*. Yo bhikkhu methunaṃ dhammaṃ paṭisevati assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Puriso sīsacchinno abhabbo tena sarīrabandhanena jīvitum, evaṃ eva bhikkhu methunaṃ dhammaṃ paṭisevitvā assamaṇo hoti asakyaputtiyo. Tan te yāvajjivaṃ akaraṇīyaṃ.” “ “Āma bhante !” ”

2) “ *Upasampannena bhikkhunā adinnaṃ theyyasaṅkhātāṃ na ādātābbaṃ antamaso tiṇasalākaṃ upādāya*. Yo bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā adinnaṃ theyyasaṅkhātāṃ ādiyati, assamaṇo hoti asakyaputtiyo. Seyyathāpi nāma : Paṇḍupalāso bandhanā pamutto abhabbo haritattaya evaṃ eva bhikkhu pādaṃ vā pādārahaṃ vā atirekapādaṃ vā

adinnam theyyasaṅkhātāṃ ādiyivā, assamaṇo hoti asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” “Āma bhante!”

3) “*Upasampannena bhikkhunā saṅcicca paṇo jīvitā na voropetabbo antamaso kunthakipillikaṃ upādāya*: Yo bhikkhu saṅcicca manussaviggahaṃ jīvitā voropeti antamaso gabbha-pātanaṃ upādāya assamaṇo hoti asakya-puttiyo. Seyyathāpi nāma puthu silā dvedhā bhinnā appaṭisandhikā hoti, evaṃ eva bhikkhu saṅcicca manussaviggahaṃ jīvitā voropetvā assamaṇo hoti, asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” “Āma bhante.”

4) “*Upasampannena bhikkhunā uttari-manussa-dhammo na ullaṭṭhitabbo antamaso suññāgāre abhirāmetti*. Yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullaṭṭhati jhānaṃ vā vimokkhaṃ vā samādhim vā samāpattim vā maggaṃ vā phalaṃ vā assamaṇo hoti asakya-puttiyo. Seyyathāpi nāma: tālo matthakā chinno, abhabbo puna viruḥhayā evaṃ eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttari-manussa-dhammaṃ ullaṭṭhitvā, assamaṇo hoti asakya-puttiyo. Tan te yāvajīvaṃ akaraṇīyaṃ.” “Āma bhante.”

CHAP. II.

THE INVESTITURE OF A PRIEST WITH THE THREE ROBES.

Suṇātu me bhante saṅgho. Yo so saṅghena ticīvarena avippavāso sammato. Yadi saṅghassa pattakallaṃ saṅgho taṃ ticīvarena avippavāsaṃ samūhaneyya.

Esā ṇatti :

Suṇātu me bhante saṅgho: Yo so saṅghena ticīvarena avippavāso sammato, saṅgho taṃ ticīvarena avippavāsaṃ samūhanati. Yassāyasmato khamati etassa ticīvarena avippa-

vāsassa samugghāto, so tuṇh' assa. Yassa na kkkhamati so bhāseyya. Samūhato so saṅghena ticivarena avippavāso. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

CHAP. III.

THE FIXING OF A BOUNDARY FOR THE PERFORMANCE OF THE UPOSATHA.

Suṇātu me bhante saṅgho ! Yā sā saṅghena sīmā sammannitā samānasamvāsā ek' uposathā : yadi saṅghassa patta-kallaṃ saṅgho taṃ sīmaṃ samūhaneyya.

Esā ñatti :

Suṇātu me bhante saṅgho ! yā sā saṅghena sīmā sammannitā samānasamvāsā ek' uposathā, saṅgho taṃ sīmaṃ samūhanati. Yassāyasmato khamati etissā sīmāya samānasamvāsāya ek' uposathāya samugghāto so tuṇh' assa. Yassa na kkkhamati, so bhāseyya. Samūhatā sā sīmā saṅghena samānasamvāsā ek' uposathā. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmīti.

'Purattimāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Purattimāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Dakkhiṇāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Dakkhiṇāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Pacchimāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Pacchimāya anudisāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

'Uttarāya disāya kin nimittaṃ ?' "Pāsāṇo bhante !"

'Eso pāsāṇo nimittaṃ !'

‘Uttarāya anudisāya kin nimittam?’ “Pāsāṇo bhante!”

‘Eso pāsāṇo nimittam!’

Suṇātu me bhante saṅgho! Yāvataṁ samantā nimittā kittitā: yadi saṅghassa pattakallaṁ saṅgho etehi nimittehi sīmaṁ sammanneyya samāna-samvāsam ek’ uposatham.

Esā ñatti:

Suṇātu me bhante saṅgho! Yāvataṁ samantā nimittā kittitā saṅgho etehi nimittehi sīmaṁ sammannati samānasamvāsam ek’ uposatham. Yassāyasmato khamati etehi nimittehi sīmāya sammuti samāna-samvāsāya ek’ uposathāya, so tuṇh’ assa! Yassa na kkhamati so bhāseyya! Sammatā sā sīmā saṅghena etehi nimittehi samānasamvāsā ek’ uposathā. Khamati saṅghassa tasmā tuṇhī evam etaṁ dhārayāmīti.

Suṇātu me bhante saṅgho! Yā sā saṅghena sammata samānasamvāsa ek’ uposathā: Yadi saṅghassa pattakallaṁ saṅgho taṁ sīmaṁ ticivarena avippavasam sammanneyya ṭhapetvā gāmañca gāmūpacarañca.

Esā ñatti:

Suṇātu me bhante saṅgho! Yā sā saṅghena sīmā sammataṁ samānasamvāsā ek’ uposathā saṅgho taṁ sīmaṁ ticivarena avippavāsam sammannati ṭhapetvā gāmañca gāmūpacarañca.

Yassāyasmato khamati etissa sīmāya ticivarena avippavāsāya sammuti ṭhapetvā gāmañca gāmūpacarañca, so tuṇh’ assa! yassa na kkhamati so bhāseyya.

Sammatā sā sīmā saṅghena ticivarena avippavāsā ṭhapetvā gāmañca gāmūpacarañca. Khamati saṅghassa tasmā tuṇhī evam etaṁ dhārayāmīti.

CHAP. IV.

THE BESTOWMENT OF THE KATHINA ROBE.

Suṇātu me bhante saṅgho! Idaṁ saṅghassa kaṭhina-dussam uppannam. Yadi saṅghassa pattakallaṁ, saṅgho imaṁ kaṭhinadussam itthannāmassa bhikkhuno dadeyya kaṭhinam attharitam.

Esā ñatti.

Sunātu me bhante saṅgho ! Idaṃ saṅghassa kaṭhina-dussaṃ uppannaṃ. Saṅgho imaṃ kaṭhinadussaṃ itthannā-massa bhikkhuno deti kaṭhinaṃ attharituṃ. Yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānaṃ kaṭhinaṃ attharituṃ so tuṇh' assa. Yassa na kkhamati so bhāseyya. Dinnaṃ idaṃ saṅghena kaṭhinadussaṃ itthannāmassa bhikkhuno kaṭhinaṃ attharituṃ. Khamati saṅghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.

Kaṭhinadāyakassa vatthaṃ atthi sace so taṃ ajānanto pucchati : “ Bhante kathaṃ kaṭhinaṃ dātabban ti ? ”

Tassa evaṃ ācikkhitabbaṃ : “ “ Tiṇṇaṃ civarānaṃ añña-tara-pahonakaṃ suriyuggamana-samaye vatthaṃ kaṭhinacī-varaṃ demā ti dātuṃ vattatīti :

“ “ Atthārakena bhikkhunā sace saṅghāṭiyā kaṭhinaṃ attharitu kāmo hoti, porāṇikā saṅghāṭi paccuddharitabbā : navā saṅghāṭi adhiṭṭhātābbā, “ imāya saṅghāṭiyā kaṭhinaṃ attharāmiti,” vācā bhinditabbā. Tena kaṭhinatthārakena bhikkhunā saṅghaṃ upasaṅkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā añjaliṃ paggahevā evaṃ assa vacanīyo :

“ Atthatam, bhante, saṅghassa kaṭhinaṃ dhammiko kaṭhinatthāro, anumodatha ! ”

“ “ Atthatam āvuso saṅghassa kaṭhinaṃ dhammiko kaṭhinatthāro anumodamā ti ! ” ”

Sunātu me bhante saṅgho ! Yadi saṅghassa pattakallaṃ saṅgho kaṭhinaṃ uddhareyya.

Esā ñatti :

Sunātu me bhante saṅgho ! Yadi saṅghassa pattakallaṃ saṅgho kaṭhinaṃ uddharati. Yassāyasmato khamati kaṭhinassa ubbhāro so tuṇh' assa ! yassa na kkhamati, so bhāseyya.—

Ubbhatam saṅghena kaṭhinaṃ ! Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārayāmiti.

CHAP. V.

THE ELECTION OF A PRIEST.

Ahaṃ bhante itthannāmaṃ therasammutiṃ icchāmi ! sohaṃ, bhante, saṅghaṃ itthannāmaṃ thesasammutiṃ yācāmi ! Dutiyam pi yācāpetvā, tatiyam pi yācāpetvā byāttena bhikkhuna paṭibaleṇa saṅgho nāpetabbo :

Suṇātu me bhante saṅgho ! ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ thesasammutiṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ dadeyya.

Esā natti :

Suṇātu me bhante saṅgho ! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ thesasammutiṃ yācati, saṅgho itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ dānaṃ, so tuṇh' aesa. Yassa na khamati so bhāseyya.—Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ thesasammutiṃ : khamati saṅghassa tasmā tuṇhi evaṃ etaṃ dhārayāmi.

CHAP. VI.

THE GIVING OF A NAME TO A PRIEST.

Ahaṃ bhante itthannāmaṃ nāmasammutiṃ icchāmi, sohaṃ bhante saṅghaṃ itthannāmaṃ nāmasammutiṃ yācāmi. Dutiyam pi yācāpetva tatiyam pi yācāpetvā byāttena bhikkhuna paṭibaleṇa saṅgho nāpetabbo :

Suṇātu me bhante saṅgho ! Ayaṃ itthannāmo bhikkhu saṅghaṃ itthannāmaṃ nāmasammutiṃ yācati. Yadi saṅghassa pattakallaṃ saṅgho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ dadeyya.

Esā natti :

Supātu me bhante saṅho ! Ayaṃ itthannāmo bhikkhu saṅhaṃ itthannāmaṃ nāmasammutiṃ yācati : saṅho itthannāmassa bhikkhuno itthannāmaṃ nāmasammutiṃ deti. Yassāyasmato khamati itthannāmassa bhikkhuno itthannāmaṃ nāma sammutiyā dānaṃ so tuṇh' assa ! Yassa na kkhamati so bhāseyya.

Dinnā saṅghena itthannāmassa bhikkhuno itthannāmaṃ nāmasammuti : Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārāyāmīti.—

Evaṃ kammavācaṃ katvā byattena bhikkhunā paṭibaleṇa dātabbo ti.

CHAP. VII.

THE DEDICATION OF A VIHĀRA.

Supātu me bhante saṅho ; Yadi saṅghassa pattakallaṃ saṅho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammanneyya.

Esā ṇatti :

Supātu me bhante saṅho ! Saṅho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. Yassāyasmato khamati itthannāmassa vihārassa kappiya bhūmiyā sammuti so tuṇh' assa : Yassa na kkhamati so bhāseyya. Sammato saṅghena itthannāmo vihāro kappiyabhūmi. Khamati saṅghassa tasmā tuṇhī evaṃ etaṃ dhārāyāmīti.

HANDBOOK OF PĀLI.

III. GLOSSARY.

GLOSSARY.

A.

A, and before vowels **AN**, a negative particle; used only in composition.

AṂSO, a part, a period of time.

AṂSO, **AṂSAM**, shoulder.

a-kaṭṭho (adj.), not ploughed.

a-kaṇo, rice freed from the red coating which underlies the husks.

a-kanto (adj.), unpleasant, disagreeable.

a-kāliko (adj.), without delay (epithet of the dhamma), immediate.

a-kuppo (adj.), firm, immoveable.

a-kusalo (adj.), bad, evil, sinful.

a-kkuddho (adj.), not violent.

akkha-dhutto, gambler.

akkhātā (m.), one who tells.

a-kkhāti, to tell.

AKKHO, a die.

AGGAM, point, top, extremity.

AGGI (m.), fire.

AGGO (adj.), first, foremost.

ĀNGAM, limb; share, quality, attribute.

acceti, to pass beyond, to overcome; p. p. *atīto*, past.

AJJA (adv.), now, to-day.

ajjātagge, henceforward.

AJJHATTAM, individual thought.

ajjhattam (adv.), relating to the individual.

ajjhattiko (adj.), internal, belonging to the individual.

AJJHĀYAKO, a preceptor.

AÑJALI (m.), the hollow of the joined hands.

aññataro, one, a certain.

AÑÑĀ (f.) knowledge.

aññatra (adv.), otherwise, with the exception of.

AÑÑO, other.

ATṬO, a case, a cause.

ATṬHA (num.), eight.

aṭṭhaṅgiko (adj.), eightfold.

aṭṭhamo, eighth.

ATṬHI (n.), bone; caus. *aṭṭhiyati*, to treat as a bone.

ATṬHIMIÑJĀ (f.), marrow.

ATṬHO, reason.

ADḍHAYOGO (t. t.), large hall.

aṇuko (adj.), very small.

ANNAVO, the sea, the ocean.

ATI (adv. and prep.), over, beyond, exceeding, before vowels *acc*.

ati-go (adj.), escaping from. [gant.

ati-maññati, to despise, to be arro-

ati-mānī (adj.), proud.

ATIREKALĀBHO (t. t.), extra allowance.

ATTĀ (n.), self, mind (for declension, see Grammar).

ATTHA (adv.), here. [ance.

ATTHAM (Skr. *asta*), disappear-
attha-gamo, *atthāṇ*^o, disappearance,
annihilation.

a-ttharati, to spread out.

atthāya (adv.), for the good of.

ATTHI, to be (for conjugation, see Grammar).

ATTHO, reason, desire; property.

ATHA, **ATHO** (adv.), and; but.

a-thuso (adj.), free from husk.

a-dinnādānam, taking what is not given.

ADDHĀNAM, a road; a long time.

ADHAMO (adj.), lowest.

ADHI (adv. and prep.), above, over;
frequently in composition before
vowels *ajjh*.

adhi-tiṭṭhati, to devote oneself.

adhi-tṭhānam, resting-place.

ADHI-PATI (m.), lord, chief.

adhi-bhāsati, to address; aor. *ajjha-*
bhāsi.

adhi-vahanam, carrying.

adhi-vāsanam, the assent. [accept.

aḍhi-vāseti (caus.), to consent, to
a-naṇo, free from debt.

an-attā (m.), not a self.

an-atto (adj.), without individuality, unreal.

an-attha-samhito, profitless.

an-anu-giddho, without greediness.

an-anu-ssuto (adj.), unheard of.

an-anto, without end, innumerable.

ANA-BHĀVO, non-existence; *ana-*
bhāvaṃ gacchati, to come to
nothing, to perish.

an-ābhirati, dissatisfaction.

an-arahā, not being a saint.

an-ariyo, ignoble.

anavajjatā (f.), blamelessness.

anavajjo (adj.), blameless.

an-avayho (adj.), not to be given in marriage.

an-avaseso, without remainder.

an-avilo, clear from.

anākulo, untroubled.

anāgato, future, coming. [less.

anālayo, free from desire, passion-

A-NICCO (adj.) (t. t.), perishable,
not lasting.

aniṭṭho (adj.), unpleasant.

ANU (adv. and prep.), after, later;
along, again, in consequence.

anu-kathiyati, to recite.

anu-kampako, compassionate.

anu-kampī, compassionate.

anu-jānāti, to permit; p. p. *anuñ-*
ñato.

an-utṭhānam, want of energy.

anu-tṭhitati, to make to follow.

an-uttaro (adj.), than which none is
higher, the highest.

anudisā (f.), an intermediate point
of the compass.

an-up-pagacchati, not to embrace.

anu-para-yati, to walk round and
round.

anu-passī (adj.), looking at, contem-
plating.

anu-pubbaso (adv.), in regular order.

anuppanno, not arisen.

an-uppādo, not arising.

anu-yāti, to follow.

anu-yogo, being addicted to.

anu-rakkhati, to protect.

ANU-SAYO (t. t.), repentance.
anusārī (adj.), following.
anu-sāsati, to teach.
anu-ssarati, to call in mind.
anu-ssāveti (caus.), to cause to be heard, to proclaim.
an-ejo (adj.), free from desire.
an-ottapī (adj.), fearless of sinning.
ANTAM, the intestines, bowels.
ANTAGUṆAM, mesentery.
antamaso, even.
ANTARA (adv. and prep.), within, between, among.
antara-dhānaṃ, disappearance.
antara-dhāyati, to vanish, to hide ;
 p. p. *antarahito*, vanished.
antarāyiko, causing an obstacle.
ANTARA-VĀSAKO (t. t.), undergarment worn by a Buddhist priest.
ANTALIKKHAM, sky, air.
ANTIMO, last, final.
ANTO (adv. and prep.), within, in, inside ; see also *antara*.
ANTO (also neuter), end, limit.
ANDHO (adj.), blind.
andha-kāro, darkness.
ANNAṀ, food.
APAMĀRO, epilepsy.
a-pamuttḥo (adj.), not left behind.
a-parājito, unconquered.
a-parimāpo (adj.), immense, undefined.
a-pariyādānaṃ, not taking up, not laying hold of.
APARO (adj.), other, subsequent ; western.
a-pādako, having no feet.
APĀYO [going away], hell.

API, PI (part.), also, even.
a-pisuno (adj.), not calumnious.
ap-eti, to go away.
appa-kicco, having few cares.
a-ppagabbho, not arrogant.
a-ppaṭi-sandiko, that cannot be united.
appa-nigghoso, free from noise.
a-ppa-matto, vigilant, careful.
a-ppamāṇo (adj.), infinite.
a-ppa-mādo, vigilance, zeal.
appa-saddo, free from noise.
a-ppa-sanno, dissatisfied.
a-ppiyo, not dear, hateful.
APPO (adj.), small, weak ; frequently in composition.
abbh-ug-gacchati, to reach. [sire.
A-BY-ĀPĀDO (t. t.), absence of *a-bhabbatā* (f.), non-liability.
a-bhabbo (adj.), incapable.
a-bhayaṃ, safety from danger.
ABHI (adv. and prep.), exceeding ; in, into.
abhi-kkanto, handsome, beautiful.
abh-kkanto (p. p. p.), *abhikkamati*, advanced.
abhi-kkamati, to step forward.
abhi-kkamo, advancing.
abhi-gito, (p. p. p.), recited.
abhi-jānāti, to know ; ger. *abhiññā*.
ABHIJJHĀ (f.), covetousness.
abhi-tiṭṭhati, to surpass.
ABHITTHĀNAṀ (t. t.), crime, deadly sin.
ABHIṆHAM (adv.), repeatedly.
abhiṇhaso (adv.), repeatedly. [with.
abhi-nandati, to rejoice, to be pleased
ABHI-NIBBATTI (f.) (t. t.), rebirth in another existence.

abhi-niveso, adhering to.
abhi-pāleti, to guard, to keep.
abhi-ppa-modayaṃ, rejoicing.
abhi-ramati, to delight.
abhi-rudo, cooing, singing.
abhi-rūhati, to mount.
abhi-vassati, to cause to rain.
abhi-vadeti, caus. of *abhivadati*, to salute.
abhi-sameti, to penetrate.
a-bhajaneyyo, not to be eaten.
a-mato (adj.), immortal.
a-manāpo (adj.), unpleasing, unpleasant.
a-manoramo (adj.), unpleasant.
a-mitto, enemy.
ARAHŃĀM, forest.
ARAHĀ ARAHAM (m.), a venerable person.
ARAHO (adj.), worth.
ARIYO (adj.), honourable, venerable, noble.
ARIYA-SACCAM (t. t.), sublime truth.
ALAM (adv.), sufficient.
ALASO (adj.), idle.
ALOKO, intuition.
alliyati, to be attached, to adhere.
alliko (adj.), being addicted, adhering.
AVA and **O** (prep. and adv.), away, off; down.
ava-jānāti, to despise.
ava-ruddho (adj.), obstructed.
a-viddasu, ignorant.
a-vippavāso, not parting.
a-vi-rūlho (adj.), not grown.
a-vivayho (adj.), not marriageable.
avihiṃsā (f.), mercy, humanity.

avecca, gerund. of *ava* + $\sqrt{i}$, to penetrate.
a-veraṃ, friendliness.
a-santo (adj.), not good, wicked.
a-sammoho (adj.), without infatuation.
a-sallīno, not cowering, resolute.
ASĪTI (num.), eighty.
ASU (pron.), this, that (see Grammar); *amumhi* (loc.), here.
a-suci (adj.), unclean.
a-subho (adj.), bad.
ASURO, an asura.
a-seso (adj.), without rest; all, every.
a-soko, free from sorrow.
ASNATI, to eat. [ness.
asādo, tasting; enjoyment, happiness.
a-ssasati, to inhale air.
ASSO, horse.
AHAM (pron.), I (see Grammar).
AHI (m.), a snake.
AHO (interjection).

Ā.

Ā (prep.), until, as far as.
ā-kaṅkhati, to desire.
ā-kappo, ornament, disguise.
ā-gacchati, to come.
ā-cikkhati, to tell, to announce, to investigate.
ājaṇṇo (adj.), of noble birth. [hood.
ā-jīvo, livelihood, means of livelihood.
ĀTAPO, sunshine.
ĀTĀPĪ (adj.), ardent, zealous.
ā-dāti, to take; pass. *ādiyati*.
ĀDICCO, the sun.
ĀDĪNAVO, distress, suffering; evil result.
ānantariko (adj.), uninterrupted.

ĀNĀPĀNĀM (t. t.), inhaled and exhaled breath.

ĀNISAMSO, advantage, profit.

ānubhavavā (adj.), possessing power.

ānu-bhāvo, power, dignity.

ā-neti, to bring home.

āpādetā (m.), inflicter, causer.

ābādhiko (adj.), affected with illness.

ĀBĀDHO, illness.

ā-bhujati, to bend, to turn.

ĀMA (interj.), yes, truly.

ā-manteti, to address. [sphere.

ĀYATANĀM (t. t.), organs of sense;

ā-yatiko, future.

ĀYASMĀ, old, venerable.

ĀYĀSO, despair.

ĀYU (n.), life.

ā-yuto (adj.), endowed with.

ā-raddho (p. p. p. to āradhati), accomplished.

ā-rabhati, to begin, to attempt, to exert oneself; ger. ārabha; p. p. p. āraddho.

ĀRĀMO, pleasure, pleasure-garden.

ā-ruhati, to ascend.

ā-varaṇam, covering.

āvaso, abode.

āvahati, to convey.

ĀVI (adv.), manifestly, in full view (see Grammar).

ā-visati, to enter, to approach.

ĀVUSO (voc. to āyasmā), friend!

āsanaṁ, a seat.

Ā-SAVO (t. t.), literally influence; human passion; *khīṇāsavo*, one in whom human passion is extinct.

ĀSEVĪ (adj.), addicted to.

ĀHA, to speak (see Grammar).

āhanati, to strike.

ĀHĀRO, food.

ā-huti (f.), offering.

āhuneyyo (adj.), sacrificial, worshipful, worthy of offerings.

I.

ĪNGHA (interj.), come! pray!

ICCHATI, to wish.

ICCHĀ, wish, desire, lust.

ĪÑJĀTI, to move, to be shaken.

INĀM, debt. [sant.

ITTHO (adj.), desired, good, plea-

ITI, TI (conj.), thus.

ITTHATTĀM, present condition.

itthan-nāmo, having such and such a name, thus named.

ITTHI (f.), woman (for declension, see Grammar).

IDDHI (f.) (t. t.), supernatural power.

iddhiko (adj.), possessed of iddhi (supernatural power).

iddhimā, possessed of supernatural power.

IDHA (adv.), here, hither. [gate.

indakkhilo, pillar in front of a city

INDO, king, chief.

INDRIYO (t. t.), faculty.

ISI, a priest; *mahesi* (idem).

issariyaṁ, dominion.

ISSARO, master, chief.

ISSĀ, jealousy, envy.

I.

ISĀ, pole of a plough.

U.

uk-kujjeti, to set up again.

ug-gacchati, to rise.

ug-gaṇhāti, to rise, to lift up, to learn.
ug-gamanani, rise.
 UGGO, violent.
 UCCĀ (indecl.), as first part of compounds high; *uccāsayanam*, high seat.
 UC-CĀRO, excrement.
 UJU (adj.), straight.
uj-jhāyati, to be irritated, annoyed.
u-tṭhahati, to rise, to stand up, to exert oneself; p. p. *vuṭṭhito*.
 UṆṆA-NĀBHI (m.), spider.
 UṆHAM, heat.
 UṆHO (adj.), hot.
 ULĀRO (adj.), mighty, great.
 UTU (m. f. n.), season. [most.
 UTTAMO (superl.), highest, ut-
 UTTARĀ-SANĠO, the upper yellow garment of a Buddhist priest.
 UTTARO (adj.), higher; northern.
 UTTĀNO, supine; open, evident, clear, easy; adv. *uttāni* and *uttānā*, clearly.
ut-trasati, to tremble.
 UD (prep., only used in composition), above, away; outside, out.
 UDAKAM, water.
 UDARAM, belly.
udariyam, stomach.
 UDĀNAM, solemn utterance.
udāneti (caus.), to breathe forth.
ud-eti, to come up.
 UDDHAM, upwards.
ud-dharati, to draw out; to lift up.
 UPA (adv. and prep.), near to; below, less.
upa-cāro, approach; *gamūpacāro*, the approach to a village.

upa-jīvati, to subsist by.
upajjhāpeti, to command.
 UPAJJHO, preceptor.
upa-tṭhanam, attendance.
upa-tṭhito (p. p.), ready, present.
upaḍḍho, half, partial.
upa-dissati, to be seen, discovered.
 UPADHI (t. t.), a substratum of being.
upanāmeti (caus.), to offer.
 UPA-NĀHĪ (adj.), bearing hatred.
upa-ni-pajjati, to lie down.
upanissāya, near, close to.
upa-nisso, residing in.
upa-pajjati, to come to, to attain.
upamo, highest.
uparimo (adj.), uppermost.
upa-vadati, to blame.
upa-saṇ-kamati, to go to, to approach.
upa-samo, quietude, calm.
 UPASAMPADĀ (f.) (t. t.), the upasampadā ordination.
upasampadāpekho, wishing for ordination.
 UPĀDĀNAM (t. t.), clinging to existence, attachment; *okhandhā*, element of being.
upā-diyaṭi, to take hold; *anukampaṃ upādāya*, taking pity.
upāyāso, despair.
 UPĀYO, means of success.
 UPĀSAKO, fem. UPĀSIKĀ (t. t.), a lay devotee.
 UPEKHĀ (f.), indifference, equanimity.
upekkhako, resigned, patient.
up-eti, to go, to approach; *pāṇu-peto*, living, possessed of breath.

UPOSATHIKAM (t. t.), food offered on full-moon days.

UPOSATHO (t. t.), the Buddhist Sabbath-day.

up-pajjati, to arise.

uppanno, p. p. p. to *uppajati*.

UBBHĀRO = **UDDHĀRO** (t. t.), rooting up.

ul-lapati, to lay claim to, to assert.

ul-lumpati, to lift up.

ul-loketi, to look up.

us-saḥo, exertion.

E.

ekaggo (adj.), calm, tranquil.

eka-cco (adj.), one, a certain.

eka-m-antaṃ (adv.), on one side.

EKO (num.), one; alone.

EKO (adj.), single, solitary.

EKODIBHĀVO (t. t.), unity, perhaps 'predominance.'

etarahi (adv.), now.

etādiso, such like.

ETI, to go, to enter (with acc.).

EVA and **EVAM** (adv.), thus.

ESANĀ (f.), wish, desire.

ESĪ (adj.), seeking, desiring.

ehi-passiko (adj.), inviting (epithet of the dhamma).

O.

o-kāso, room, place.

o-kkanti (f.), descent.

OGHO, flood, torrent.

opanayiko, leading to perfection (epithet of the dhamma).

oṭṭhāvo (adj.), steady.

ODĀTO, white, pure.

opāko, without result.

o-pilāpeti, to let float.

o-bhāsati, to shine.

o-bhāso, light.

o-hito (p. p. p.), put down, deposited.

K.

KAMSO, metal, bronze.

KAN̄KHATI, to doubt.

KACCHURO, scab.

KATHINAM (t. t.), a robe made for a Buddhist priest in a single day, out of the rough material.

KATHINO (adj.), hard, solid.

KAN̄DU (f.), itch.

KAN̄NO, ear.

KAN̄HO (adj.), black, sinful.

katapuññatā, meritoriousness.

KATAMO (pron.), what? which?

KATHAM (adv.), how.

KATHĀ (f.), discourse.

kad-ariyo, a bad man.

KANTO (adj.), loved, agreeable.

KAPPĀSIKAM, cotton.

KAPPIYO (adj.), fit, right, proper; *kappiyabhūmi*, a suitable site.

KAPPETI (caus.), to enter upon, to arrange.

KAPPO, time; rule; ordinance; all, the whole; *kevalakappo*, whole.

KAMPATI, to shake.

KAMBAKAM, woollen garment.

KAMMAM, doing, action.

kammantā (f.), calling.

kammanto, conduct; occupation, work.

kamma-vipāko, result of actions.

kamyatā (f.), desire.

KARANAM, making.

KARISAM, excrement.

KARUṆĀ (f.), compassion.
KAROTI, to make (see Grammar);
manasikaroti, to pay attention;
kālaṅkaroti, to die; *añjaliṁ*
karoti, to salute respectfully.
KALEBARAM, a corpse.
KASATI, to plough.
kasī, ploughing.
kassako, a ploughman.
KĀMO, wish, desire; lust, passion.
KĀYO, body.
kāyiko (adj.), bodily, physical.
KĀRI (adj.), doing, acting.
KĀRO, making, constituent part.
kālakiriya (f.), death.
KĀLO, time; *kalena*, in due time;
bhattakālo, meal-time.
kālaṁ maññati, he deems it right.
KĀSO, a cough.
KĪM (adv.), why, pray? what.
kiṁsu, what.
kiñci(d), anything, whatsoever.
KIṆCIKKHAM, a trifle.
KITTAYATI, *kitteti*, to proclaim.
KITTI (f.), fame.
KIPILLIKO, an ant. [tion.
KILAMATHO, fatigue, mortifica-
KILĀSO, scab, dry leprosy.
KĪRAM, meat.
KĪVA (adv.), how?
KUKUCCAM, misconduct.
KUKUTTHAKO, Phasianus gal-
 lus, a bird.
KUCCHI (f.), belly.
KUÑJARO, elephant.
KUTTHAM, leprosy.
KUNTHO, an ant.
KUMĀRO, boy.
kumārī (f.), a girl.

KULAM, flock, herd; family.
kulaputto, son of noble family;
 high caste.
KULIRAKO, a crab.
KUSALO (adj.) (t. t.), skilful.
KŪLAM, rag. [complished.
KEVALI (m.) (t. t.), one who is ac-
KEVALO (adj.), whole, entire.
KESO, hair.
KO (inter. pron.), who? which?
 what? (see Grammar).
koci, whosoever.
KOṆCĀ, heron.
KODHO, anger.
kovidō, knowing, acquainted with.
KOPINAM, pudenda.
KOSEYYAM, silken stuff.

KH.

KHAṆO, moment (brief measure
 of time).
khaṇḍiccaṁ, state of being broken.
KHATTIYO, warrior.
KHANTĪ (f.), patience.
KHANDO, the shoulders; t. t. ele-
 ment of being.
KHAMATI, to endure; to forgive;
 to be approved.
KHAYO, extinction, vanishing.
KHARO, solid; harsh.
KHASĀ (f.), scab.
KHIPATI, to throw.
KHĪYATI, to decrease, to waste
 away; to murmur; p. p. *khiyo*.
KHĪLO, a pin, a stake.
KHUDDO (adj.), mean.
KHURO, hoof of a horse or ox.
KHEḶO, saliva, phlegm.
KHETAM, land, district.

KHEMAṂ, safety, well-being ;
yogakkhemaṁ, nibbāṇa.
KHEMO, fem. **KHEMĪ** (adj.),
 secure.
KHO (interj.), indeed.
KHOMAM, linen.

G.

GACCHATI, to go (see Grammar).
GAṆO, multitude.
GAṆḌO, goitre.
GAṆHĀTI, to take, to seize ; p. p. p.
gahito.
GANTHETI, to tie, to bind.
GANDO, smell, odour.
GABBHARO, a cleft.
GABBHO, womb, belly.
GAMBHĪRO (adj.), deep.
gammo, accessible.
GARAHĀ (f.), blame.
GARU (m.), parent, teacher.
garu-karo, respect.
GAHAṬṬHO, a householder.
GĀTHĀ, stanza.
gāmini (adj.), leading.
GĀMO, village.
gārayho (adj.), blameable ; contemp-
 tible.
GĀRAVO, reverence.
gāvi, cow.
GIMHO, heat.
GIMHĀNAM, hot season.
GIRĀ, voice, speech.
GIRI, mountain.
GILATI, to devour.
GILĀNO (adj.), sick, ill.
ĠITAM, singing, a song.
GUTTI (f.), guarding.
GUMBO, a bush, a thicket.

GUHĀ (f.), rock-cave.
GEDHO, greediness.
GO (m. f.), ox, cow (see Grammar).
GOTTAM, family, lineage.
GOPATI, to protect, to guard ;
 p. p. p. *gutto*, cp. *kāyagutto*.

GH.

GHARAM, house.
gharamesi, leading the life of a
 householder.
GHĀRO, house.
GHĀNAM, nose.
GHĀYATI, to smell.

C.

CA (conj.), and, also.
CAKKHU (n.), eye, insight.
cakkhumā (adj.), having eyes,
 having insight.
CANḌO (adj.), wrathful, passionate.
catuttho, fourth ; *catuttham*, for
 the fourth time.
catud-disam, the four cardinal
 points.
catup-pado, having four feet.
CATTĀRO (num.), four ; *cataso*
 (f.), *cattāri* (n.).
CARAṆAM, good conduct.
CARATI, to go.
CAVATI, to disappear ; p. p. p.
cuto.
CAVANAM, disappearance, death.
CĀGO, liberality, self-sacrifice ;
 abandoning.
CICCITĀYATI, to splash.
CITTAM, mind.
cittako (adj.), mindful.
CINTETI, to think.

CĪVARAM, robe.
CUTI, disappearing, death.
cetasiko (adj.), mental.
CETO, mind.
ceto-vimutti, emancipation of mind.
CORO, a thief.

CH.

CHA (num.), six.
CHAṬṬHO, sixth.
CHAḌḌETI, to throw away, to renounce.
CHANDO, wish, resolve, intention.
CHAMBHATI, to be alarmed.
CHAMBHITATTAM, trembling.
CHĀYĀ (f.), shadow.
CHINDATI, to cut off.

J.

janapado, a country.
janeti (caus. *jāyati*), to bring forth, to produce.
JANETTĪ, a mother.
JANO, man, person, being.
JARĀ (f.), old age, decay.
JARO, fever.
JALATI, to burn.
JAHĀTI, to leave behind.
JĀTARŪPAM, gold.
JĀTI (f.), birth.
JĀTU (adv.), verily.
jāto (p. p. p.), *lomahaṭṭhajāto*, the hair standing on end terrified.
JĀNĀTI, to know. [duced.
JĀYATI, to be born, to be pro-
JĀLĀ (f.), flame.
JIGUCCHATI, to dislike.
JIGHACCHĀ (f.), hunger.
jippako (adj.), old.

JIVHĀ (f.), tongue.
JĪRANAM, growing old; decay.
JĪRATI, to grow old.
JĪVIKĀ (f.), livelihood, life.
JĪVITAM, life.
JĪVĪ (adj.), living.
JUTI (f.), splendour; *jutimā*, possessed with splendour.
JO, at last part of a compound 'arising from.'

JH.

JHĀNAM (t. t.), meditation.

Ñ.

ÑATTI (f.), announcement, declaration, formula.
ÑĀNAM, knowledge.
ÑĀTAKO, a relative.
ÑĀTI, kinsman.
ÑĀYO, right method.

Ḍ.

ḌAMSO, a gad-fly.
ḌASATI, to bite; p. p. p. *daṭṭho*.
ḌĀHO, burning.

ṬH.

ṬHANĪ (adj.), having breasts; *timbaruṭṭhani*, having breasts like a tinduka fruit.
ṬHĀNAM, standing.
ṭhānaso (adv.), causally, necessarily.
ṬHITI (f.), durability; life.

T.

TAGGHĀ (adv.), verily.
TACO, skin.
TANḌULO, rice ready for boiling.

TANHĀ (f.), lust, desire; *mahā-taṇho*, having great desire.

tatiyo, third; *tatiyaṃ*, for the third time.

TATRA (adv.), there.

TAPASSĪ (m.), hermit.

TAPO, penance.

TAMO, darkness. [*tini*].

TAYO (num.), three; f. *tisso*, n.

TARATI, to cross, to overcome. .

TALAM, surface, level.

TASO (adj.), moving, moveable.

TĀLO, fan-palm. [*mar*].

TIṬṬHATI, to stand (see Gram-

TIṆAM, grass.

TIDDĀNAM, destroyer.

TIMBARU (m.), the tinduka-tree.

tiracchānagato, a beast, an animal.

TIRIYAM (adv.), across.

TU (particle), now, but.

TUNḍĪKĪRO, cotton-tree.

TUNHĪ (adv.), silently.

TUVATAM (adv.), quickly.

TEJO (n.), splendour.

TELAM, rape-oil.

TVAM (pron.), you, thou (see Grammar).

TH.

THADDHO (adj.), firm, stubborn, proud; *jāti-tthaddho*, proud of his birth.

THANAYATI, to thunder.

THĀVARO (adj.), stationary, firm.

THERO, a priest, an elder.

THŪLO (adj.), big.

D.

DAKKHATĀ (f.), skill.

DAKKHIṆO (adj.), right-handed; southern.

DAKKHINEYYO (adj.), worthy of offerings.

DAḬHO (adj.), firm.

DANḬO, a staff.

DADĀTI, to give (see Grammar, p. 56).

DADDALLATI, to blaze, to shine brilliantly.

DADDU (f.), leprosy.

DANTO, a tooth.

DAMO, self-command.

dammo (adj.), to be tamed.

DAYĀ (f.), mercy, pity.

DARĪ (f.), a cave.

DAVO, amusement.

DASA (num.), ten.

DASSANAM, insight, discernment.

DĀNAM, alms.

DĀNI (adv.), now.

DĀYĀDO, kinsman.

DĀYO, a forest.

DĀRO, **DĀRĀ**, wife.

DĀSO, slave.

di-jo, twice born.

diṭṭhapado, one who has seen the state (*i.e.* Nibbāna).

DITṬHĀ (interjection).

DITṬHI (f.), view, belief.

DIBBO (adj.), celestial.

DIVASO, a day.

divasā (adv.), during the day.

divā ca ratto, day and night.

DISĀ (f.), a point of the compass.

dissati (pass. of *passati*), to be seen.

DĪGHO (adj.), long.

DUKKHAM (t. t.), pain.

DUG-GATI, hell, bad place.

dutiyo, second ; *dutiyam* (adv.), for the second time.
duvijāno, difficult to understand.
DUSSAM, cloth.
DUBHATI, to illtreat.
dūrato (adv.), from far.
DŪRE (adv.), far.
deva-ko, god.
devatā, a deva.
devaputto, a god.
DEVO, a god.
DESAYATI, *deseti*, to preach.
DESO, country.
DESSI, hater.
DEHO, body.
domanassam, dejection, gloom.
DOSO (Skr. *dvesha*), anger, hatred.
DOSO (Skr. *dosha*), defect, blemish.
DVAYO, of two sorts, divers.
dvi-pādako, having two feet.
DVE (num.), two.
dvedhā (adv.), in two parts.

DH.

DHAJAGGAM, flag.
DHANAM, property, wealth.
DHAMMO (t. t.), law, condition ;
ditṭhadhammo, the visible condition, the present world.
uttarimanussa-dhammo, superhuman condition.
dhamma-vicayo, religious research.
DHAMMO (adj.), religious ; fem. *dhammī*.
DHĀTU (n. and f.), substance ; principle.
DHĀRAṆAM, bearing in mind.
dhārayati (caus.), to bear in mind.
DHITI (f.), wisdom, energy.

DHIRO (adj.), wise.
DHUTTO, fraudulent.
DHUNĀTI, to shake.
dhuravā, taking the yoke.
DHURO, a yoke.
DHORAYHO, beast of burden.

N.

NA (neg.), not.
NAKHO, nail of the finger.
NAGARAM, a town.
NAṄGALAM, plough.
NACCAM, dancing.
NANDI (f.), joy.
NAMATI, to bow down.
NAMASSATI, to honour.
NAMO (indecl.), honour, reverence (with the dative).
NARĀSABHO, chief of men.
NARO, man.
NALINĪ (f.), a pond.
NAVA (num.), nine.
NAVANĪTAM, cream.
navamo, ninth.
NAVO (adj.), new.
NAHĀTAKO (t. t.), one in whom spiritual instruction is complete ; who is cleansed, pure.
NAHĀRU, tendon, muscle.
NĀGO, a serpent ; *susunāgo*, a young serpent.
NĀLIKERO, coconut-tree.
NĀNATTAM, diversity.
NĀNĀ (adv.), various, different ; away from.
nāna-ppakāro, of various sorts.
NĀMA (adv.), by name ; indeed.
NĀMAM, name ; *nāmarūpam* (t. t.).
nāmaso (adv.), with name.

NIKĀYO, assembly, multitude ;
sattanikayo, assemblage of beings.

NI (prep., only in composition),
downwards.

NI and **NIR** (prep., only in composition), outward.

ni-kubbati, to deceive.

ni-kāmī (adj.), free from desire.

ni-kuj्jito, what has been over-
thrown.

ni-khamati, to go out.

ni-khamati, to devote.

ni-kkhepo, putting down ; inter-
ment.

NIGAMO, a town.

ni-gāhako, an oppressor, enemy.

NIGRODHO, banyan-tree.

NICCO (adj.), perpetual.

ni-jigimsati, to covet.

ni-pako (adj.), prudent.

ni-patati, to fall down.

NIBBĀTI (t. t.), to be extinguished,
to go out.

NIBBĀṆAM (t. t.), the summum
bonum of the Buddhists.

NIBBUTI, tranquillity (*Nibbāṇa*).

nibbuto (t. t.), free from care, or
having attained Nibbāṇa.

nibhāsī (adj.), shining.

NIMANTANAM (t. t.), invitation.

NIMITTAM, sign, mark ; subject
of thought.

niyyāniko, leading to salvation.

NIYO (adj.), own.

NIRAYO, hell.

ni-rujjhati (pass.), to cease, to perish.

NIRODHO (t. t.), cessation.

NIVĀTO, humility. [off.

ni-vāreti (caus.), to keep off, to ward

ni-vāsī (adj.), dwelling.

ni-vāseti, to dress.

ni-vesanam, house, abode.

ni-vuto, obstructed.

ni-sāmeti, to attend, listen to.

ni-sidati, to sit down.

NISSAYO (t. t.), resource ; *cattāro*
nissayā.

nis-saraṇam, outcome, result.

nis-sāya (ger.), dependent upon.

nihiṇo (adj.), low, vile.

NICO (adj.), low, mean, base.

nī-yati, to go out.

NŪNA (adv.), surely.

nekkhammam, giving up the world.

ne-katiko, fallacious.

NETTAM, eye.

P.

PA (prep.), frequently in composi-
tion, before, onward.

PĀMSU (n.), dust, dirt.

pa-kāsati, to be visible, to manifest.

PAKKHANDIKĀ (f.), diarrhœa.

PAKKHI (adj.), possessed with
wings.

PAKKHIKAM (t. t.), a feast held
on the eighth day of the month.

pa-kkhipati, to throw.

pa-gumbo, thicket.

pa-ggaṇhāti, to hold out, to bring
forth, to get ready.

PACATI, to cook.

pa-cāro, attendant.

pacca-kālo, present time.

PACCATTAM (adv.), singly.

paccaniko (adj.), adverse, hostile,
opposite.

PACCAYO, a requisite.

pacca-vekkhati, to look at.
pacc-ud-ā-vattati, to retreat.
paccko, each one, single, several.
PACCHIMO (adj.), hindermost,
 last ; *pacchimā disā*, the west.
pa-jahati, to abandon.
PAJĀ (f.), progeny, race.
pa-jjalati, to burn, to blaze.
pa-jānāti, to know, to understand ;
 caus. *paññāpeti*, to make known ;
 p. p. *paññasi*.
pajjāyati, to multiply.
pajjalati, to shine.
pajjoto, light, lustre, lamp ; *tela-*
pajjoto, an oil-lamp.
PAŊCA (num.), five.
pañcamo, the fifth.
PAŊŊĀ, wisdom, intellect, under-
 standing.
PAŊHAM (*paṇham*), question.
PATĪ and **PATI**, towards, back,
 in return ; in composition before
 vowels, *pacc*.
paṭi-kkamati, to step backwards.
paṭi-kkamo, retreating.
paṭi-ggahanam, acceptance, receiv-
 ing (to *gaṇhāti*).
paṭi-ghāto, repulsion, warding off.
PATĪ-GHO, anger.
paṭi-cchādanam, concealment.
paṭi-cchādī, covering.
paṭi-cchādeti, to conceal.
paṭi-jānāti, to know, to personate ;
 aor. *paccaññasi*.
paṭi-nis-sago (t. t.), forsaking.
paṭipadā (f.), step, way.
paṭi-pūjeti, to honour.
paṭi-ppa-ssambhāti, to be calmed, to
 subside, to come to an end.

paṭi-bujjhati, to awake.
paṭi-bhāti, to appear, to be evident.
paṭi-rūpo (adj.), suitable, fit.
paṭi-labhati, to obtain, to receive.
paṭi-lābho, obtaining ; attainment.
paṭi-vatteti, to subvert ; with *a*, not
 to be subverted.
paṭi-vijjhati, to acquire.
paṭi-saṅkhāti, to reflect.
paṭi-saṅcikkhati, to consider.
paṭi-saṃ-vedī (adj.), experiencing.
paṭi-saraṇo, refuge, help.
paṭi-sunāti, to assent ; aor. *pacc-*
assosi, *paccassosum*.
paṭi-sevati, to practise, to receive.
PAṬHAVI (f.), earth.
pa-pāmāti, to bend.
pa-ṇi-dahati, to stretch.
PAṆIDHI (m.), aspiration (t. t.).
paṇito (adj.), accomplished, excel-
 lent ; as neuter, a term for
nibbāṇa.
PANĎITO, wise man.
PANĎU (adj.), yellow.
PANHO and **PAŊHO**, question.
PATATI, to fall ; caus. *patāyati*.
pati-rūpo, suitable.
pati-sallaṇam, solitude.
patisallāpārāmo, delighting in soli-
 tude.
PA-TITṬHĀ (f.), fixity, resting-
 place.
PATTAM, a leaf.
pattakallam, seasonableness, time-
 liness.
pattacivaram, bowl and robe.
PATTI (f.), obtaining, acquisition.
PATTO, bowl.
patto, p. p. p. of *pāpuṇāti*.

PATTHAYATI, to wish for, to desire.
PADAṂ, step ; *nibbāṇa*.
pa-dahati, to strive, to exert.
PA-DĪPO, lamp.
pa-duṭṭho, wicked, evil.
PANA (adv.), now, further (the same as *puna*).
pa-nudati, to remove, to reject.
PANTHO, a road ; also neuter.
PAPPOTI, see *pāpuṇāti*.
PAPPHĀSAṂ, lungs.
pa-bba-jati, to go forth.
PA-BBAJITO (t. t.), one who has given up the world.
PABBAJJĀ (f.), monastic life.
PABBAJJĀ (f.) (t. t.), the pabbajjā ordination.
PABBATO, mountain.
pabhaṅkaro, light-giving.
PABHĀSO, splendour.
pa-majjati, to delay. [ful.
pamatto, p. p. p. to *pamajjati*, sloth-
pa-maddi (adj.), crushing, destroying.
PA-MĀṆAṂ, measure.
PAMĀDO, carelessness.
pa-muñcatti, to release.
pa-mussati, to leave behind.
PAMOCANAṂ, deliverance.
payirupā-sati, to honour.
pa-yutto, tied.
PARAM (adv.), beyond, after.
paramo, highest.
parābhavā, suffering, loss.
PARĀBHAVO, decay, loss.
PARI (prep.), around, about, frequently used in composition, where it appears also as **PALĪ**.

PARIKKHĀRO, apparatus.
pari-kkhīno, wasted.
pari-cito (p. p. p.), accumulated.
PARINĀMO, change, alteration ; digestion.
PARITTĀ (f. and n.), protection.
PARIDEVO, lamentation.
pari-nibbāti (t. t.), to attain Nibbāṇa.
pari-pāko, maturity, perfection.
pari-puṇṇo, completed.
pari-bhāsati, to revile.
pari-mukhaṁ (adv.), in front, before.
pariy-ādāti, to seize, lay hold of.
pariy-āpuṇāti, to learn thoroughly ;
 p. p. p. *pariyāputo*.
pari-yāyo, succession, order, way.
pari-yosānani, termination.
pari-rundhati, to surround ; to lay siege.
pari-vaṭṭo, circle, succession ; modification.
pari-vaṇṇeti, to describe, to praise.
pari-vāreti (caus.), to surround, to accompany.
PARI-VESANĀ (f. and n.), distribution of food.
PARISĀ, assembly.
pari-sujjhati (pass.), to be purified.
parisuddho (adj.), pure, clear.
PARISSAYAṂ, danger.
PARIHĀRO, attention.
pareto, dead, destroyed.
PARO (adj.), distant, further ; other.
PARO (adv.), beyond, more than.
PALĀSO, a leaf.
paligho, an obstacle.
PA-VACANAṂ, the word of the Buddha.

pa-vatteti (caus.), to set rolling;
pavattite dhammacakke, having
 founded the kingdom of truth.
PAVANAM, side of a mountain.
pa-vapati, to sow.
pa-vassati, to rain.
pa-visati, to enter.
palāyati, to run away.
pali-guṇṭhati, to envelop, to en-
 tangle.
PALLAṆKO, a couch.
pa-sattho (p. p. p.), praised. [fied.
pa-sanno, p. p. p. to *paśidati*, satis-
pa-sahati, to use force.
pa-sādo, brightness, clearness, glad-
 ness.
pa-sāsati, to rule.
PASU, cattle.
PASSATI, to see.
pa-saddhi (f.), calming down.
pa-ssambhati, to calm down; p. p. p.
passuddho.
pa-ssambhayam, calming down.
pa-ssasati, to exhale air.
PASSĀVO, urine.
PAHĀNAM, abandoning.
pa-hitatto, resolute.
pahūto, much, abundant.
pa-hoti, to be able.
pa-honako (adj.), sufficient.
pākimo (adj.), cooked, dressed,
 ripened.
PĀCANAM, a goad.
PĀṆAM, living being.
pāṇātipāti (adj.), taking life.
PĀṆO, breath.
PĀṆAKO, worm, insect.
PĀṆI (m.), hand.
pāṇikankho, to be expected.

PĀṬIPADIKAM (t. t.), food offered
 on the day following full-moon
 day.
PĀTANAM, causing to fall.
gabbhapātanam, causing miscar-
 riage; abortion.
PĀTĪ (f.), a bowl.
PĀTU (adv.), manifestly.
pātu-bhavati, to become visible;
 aor. *patūr-ahosi*.
pātu-bhāvo, appearance.
pāda-talam, sole of the foot.
PĀDO, a small silver coin.
pādāraho, worth a *pāda*.
PĀDO, foot.
PĀNAM, drinking.
pāpako (adj.), bad.
pāpiccho, having sinful desires.
PĀPUṆĀTI, **PĀPUṆOTĪ**, **PAPP-**
OTI, to attain; *pattabbo*, attain-
 able.
PĀPO (adj.), evil, bad.
PĀYĀSO, rice-milk.
PĀRAM, the other shore.
pāram Gaṅgāya, across the Ganges.
pāri-sajjo (adj.), belonging to an
 assembly; *brahmapārisajjo*, be-
 longing to the retinue of Mahā-
 brahma.
pāri-suddhi, purity, perfection.
PĀLAYATI, to guard, to preserve.
pāliccam, hoariness, greyness of
 hair. [season.
pā-vussako, belonging to the rainy
PĀSĀṆO, a stone.
PĀSĀDO, house of more than one
 storey, tower, palace.
pāhūneyyo (adj.), worthy of being
 guests.

pitṭhi-maṁsiko (adj.), backbiting.
piṭṭakā (f.), a boil.
 PINḌAPĀTO (t. t.), food received.
 in the alms bowl.
 PINḌI (f.), lump, mass.
 PINḌO, lump, ball ; food ; alms.
 PITĀ (m.), father (see Grammar).
 PITTAM, bile.
 PI-NĀSO, cold in the head.
 PIPĀSĀ, thirst.
 PIPPHALĪ (f.), long pepper.
 PIYO (adj.), dear.
 PISUNO (adj.), backbiting.
 PIHAKAM, spleen.
 PĪTI, joy, delight.
 PUGGALO, individual.
 PUCCHATI, to ask, to question.
 PUÑÑO (adj.), good, virtuous.
 PUTTO, son. [wide.
 PUTHU (adv.), separately, far and
 PUNA, see PANA.
punab-bhavo, rebirth.
 PUPPHAM, flower.
pubbaṇṇho, forenoon.
 PUBBO (adj.), former, early.
 PUBBO, pus, matter.
 PURAM, town.
pura-kkharoti, to put in front.
purato (adv.), in front of.
puratthimo (adj.), eastern.
 PURĀ (adv.), formerly, previously.
 PURĀÑO, former.
 PURIMO, east.
 PURISAKO, minister, attendant.
 PURISO, man, a male.
pūjako, honouring.
 PŪJĀ, attention, veneration.
 PŪJETI, to honour.
 PŪTI, stinking, foul.

PŪRO, full.
 PEKHĀ (f.), desire ; *puñṇapekko*,
 looking for good works.
pecca (ger.), having departed.
peseti (caus.), to send.
 POKKHARASĀKATO, a bird.
 POTAKO, youth, cub.
potikā (f.), maiden.
pothujjaniko, belonging to an un-
 converted person ; sensual.
ponobbhaviko, connected with re-
 birth.
 PORĀÑO and PORĀṆAKO, old.
 POSO, man.
 PLAVATI, or *piluvati*, to float ;
 caus. *pilāpeti*.

PH.

PHARATI, to flash, to shine forth.
 PHARUSO, harsh, unkind.
 PHALAM, fruit.
 PHALATI, to split asunder, to
 break open.
 PHĀṆITAM, sugar.
phāleti (caus.), to split, to cleave.
 PHĀLO, ploughshare.
 PHĀSU (adj.), comfortable.
phāsu-vihāro, comfort, ease.
 PHUṬO, thrilled, pervaded.
 PHUSATI, to touch, to reach ;
 p. p. p. *phuṭṭho*.
 PHUSSITO (adj.), flowering, blos-
 soming.
 PHOṬṬABBAM (t. t.), touch.

B.

BANDHATI, to bind.
 BANDHANAM, binding ; bonds,
 fetter.

BANDHU (m.), kinsman.
BALI (m.), religious offering.
BALIVADDO, an ox.
BAHU (adj.), many.
bahu-ppado, having many feet.
BĀLHO (adj.), hard, severe, as first part of a compound 'very.'
BĀLO (adj.), young, foolish.
BĀHIRO (adj.), external.
BĪJAM, germ, seed.
BUDDHO, an epithet of Gotama, and used as a designation of Gotama 'the Enlightened.'
BOJJHANGO (t. t.), constituents of wisdom.
BODHI (f.), wisdom.
BRĀVĪTI, BRŪTI, to say, to tell.
BRĀHMAM, practice of devotion.
BRĀHMĀCARIYAM (t. t., also fem.), a religious life; the duties of a religious life.
BRĀHMANO, a brahmin.
by-anti-karoti, to abolish, to remove.
BYASANAM, misfortune, unhappiness.
byā-karoti, to answer.
BYĀDHI (m.), illness.
BYĀPĀDO, wish to injure.
BYĀROSANĀ (f.), anger.

BH.

BHAKKHO (adj.), eating.
BHAGANDALĀ (f.), fistula.
BHAGAVĀ (adj.), worshipful, venerable; an epithet of the Buddha.
BHAGINĪ (f.), sister.
BHAṄGAM, hempen cloth.

BHAJATI, to serve, to honour; to cultivate.
BHAṆATI, to shine.
BHAṆATI, to speak; pass. *bha-ññati*.
BHATTAM, food; *uddesa*^o (t. t.), food given on special occasions; *salāka*^o (t. t.), ticket food.
BHADANTO, term for addressing a Buddhist monk.
BHADDO, BHADRO (adj.), good.
BHAYAM, fear.
BHARATI, to bear, to support.
BHAVAM, lord, sir (see Grammar).
BHAVATI, to be, to exist.
BHAVANAM, being, existence; realm.
BHAVO, corporeal existence, birth.
BHĀGO, portion, part, share.
BHĀTARO, brother.
BHĀTĀ (m.), brother.
BHĀRO, burden.
bhāveti (caus. to *bhavati*), to increase, to cause to exist.
BHĀVO, property.
BHĀSATI, to tell.
BHIKKHU, title of a Buddhist monk.
BHIKKUNĪ (f.), female mendicant.
BHISMO (adj.), terrible.
BHĪYO, BHIYYO (adj.), more.
BHĪRU (adj.), timid.
BHUJISSO, a free man; a freed slave.
BHUÑJATI, to enjoy; to eat.
bhummo (adj.), terrestrial.
BHUSAM (adv.), much, exceedingly.
bhūtakālo, time to speak the truth.

bhūtapubbo (adj.), that has been before.

BHŪTO, spirit, being.

BHŪMI (f.), the earth.

BHEDO, parting.

BHERAVO (adj.), frightful.

BHESAJJAM, medicine.

BHO, sir, master (see Grammar).

BHOGO, wealth ; *appa-bhogo*, having little property.

BHOJANAM, food.

M.

MAṂSAM, flesh.

MAKASO, a gnat, mosquito.

MAKKHI (adj.), concealing ; *pā-pamakkhi*, hypocritical.

MAGGO, path.

MAṆKU, troubled, restless.

MAṆGALO (adj.), happy.

MACCU (m.), death.

MAJJAM, strong drink.

majjhimo (adj.), middle.

MAJJHO, middle.

MAÑÑATI, to think.

MAṆḌANAM, adornment.

MAṆḌALĪ (adj.), having a disc.

MATTĀ (f.), measure ; quality.

MATTHAKAM, head.

MATTHALUṆGAM, brain.

MADO, enjoyment.

MADHU (n.), honey.

madhumeho, diabetes.

MANĀPO, pleasing, pleasant, charming.

MANUSSO, man, human being.

MANO, mind (also neuter).

manoramo (adj.), pleasant, delightful.

MANTETI, to consult, to advise.

MANTO, hymn ; the Vedas.

MANDIYO, slowness, stupidity.

mamāyito, concerning oneself ; own.

MAYURO, **MORO**, peacock.

MARAṆAM, dying, death.

mahab-balo, having great strength.

MAHĀ, great (see Grammar).

mahā-matto, king's minister, great noble.

mahā-rājā, king, great king.

MĀ, negation.

MĀLUTO, wind.

MĀṆAVAKO (adj.), young ; a young man.

MĀTĀ (f.), mother (see Grammar).

MĀNASO, lust.

MĀNUSO, **MĀNUSĪ** (f.) (adj.), human.

MĀNO, pride, arrogance.

MĀYĀ (f.), illusion, deceit ; *māyāvi*, deceitful.

MĀRISO, venerable person ; term of address.

MĀLĀ (f.), a garland.

MĀSO, month.

MIGO, antelope, deer.

MICCHĀ (adv.), falsely, wrongly.

micchā-cāro, wrong conduct.

MITTO, friend.

MIDDHAM, sleep ; *vigatamiddho*, awake.

MINĀTI, to measure ; p. f. p. *metabbo*.

MUKHAM, mouth, face ; means, cause.

MUKHO, face.

MUCCHĀ (f.), faintness.

MUṆCATI, to release.

MUṆḌAKO, shaveling, term of reproach.
MUTTAM, urine ; *pūtimuttam*, urine of cattle.
MUTTI (f.), release.
MUDU (adj.), soft.
MUDDHĀ (m.), head.
MUDHĀ (adv.), gratis, for nothing.
MUSĀ (adv.), wrongly.
musā-vādo, lying, falsehood.
MUHUTTO, second, brief measure of time.
MŪLHO, stupid.
MŪLAM, root.
MŪSIKO, a fly.
MEGHO, cloud, storm, rain.
METHUNO (adj.), relating to sexual intercourse.
MEDO, fat, blubber.
MERAYAM, intoxicating liquor.
MODATI, to rejoice.
MORO, see **MAYURO**.
MOHO, ignorance.

Y.

YAKANAM, the liver.
YAKKHO, a superhuman being, a yaksha.
YATI, to restrain ; p. p. *yato*.
YATO (adv.), since.
YATTHA (adv.), the same as 'yatra,' inasmuch.
YATHĀ (adv.), as.
yathābhūtam (adv.), according to the reality.
YADĀ (adv.), when, whenever.
YASO, fame, renown.
yasassivā, surrounded by eminent men.

yasassi (adj.), famous.
YĀCATI, to ask, to beg, to entreat.
YĀTI, to go.
YĀTRĀ (f.), livelihood.
YĀNAM, going, preceding ; carriage, car.
yāni-kato, used as a vehicle.
YĀPANAM, maintenance.
YĀPANATI, to live.
YĀVA (adv.), as long ; *yāva kīvañca*, and as long as ; in conjunction with *eva*, *yāvad eva*, so long as.
YUGAM, pair ; generation.
YUGO (also neuter), yoke. [to.
YUÑJATI, to turn one's attention
YEBHUYYO (adj.), abundant ; *yebhuyyena*, in great numbers.
YO (pron.), who (see Grammar).
YOGAKKHEMO, security ; t. t. Nibbāna.
YOTTAM, tie.
YONI (f.), womb ; source, origin.
YONISO, really.
YOBANAM, youth.

R.

RAKKHATI, to protect.
RAKKHĀ (f.), protection.
RAJATAM, silver.
RAJJAM, kingdom.
RATTI (f.), night.
ratti-n-divo, day and night.
RABHASO (adj.), contemptuous, fierce.
RAMATI, to enjoy oneself, to delight in ; *rato*, delighting.
RASO, sap, juice ; sweet thing ; taste.

raṣṣako (adj.), short.

RASSO (adj.), short.

RAHADO, a deep pool, a lake.

RAHO, solitude.

RĀGO, evil desire, greed, attachment, lust.

rājadhānī, royal city.

rājabhāṭo, king's soldier.

RĀJĀ (m.), king, see Grammar.

RĀMO, joy, delight.

RITTO [*riṣṭa*], injured.

RUDDO (adj.), cruel.

RUKKHO, a tree.

RŪPAM̐ (t. t.), form, figure.

ROGO, illness.

ROCETI (caus.), to approve.

ROSAKO (adj.), wrathful.

L.

LABHATI, to take; p. p. p. *laddho*.

LAYO, instant (brief measure of time).

LASIKA̐ (f.), the fluid which lubricates the joints.

LĀBHĀ (adv. dat.), for the advantage of.

LUDDO (adj.), cruel.

LOKO, world.

loka-jetṭho, chief of the world.

LOKA-DHAMMO (t. t.), things of the world, worldly condition.

loka-dhātu, world-system.

loka-vidū, knowing the world (epithet of the Buddha).

LOMAM̐, hair of the body.

LOMAHAM̐SO, horripilation.

LOHITAM̐, blood.

LOHITO (adj.), red.

V.

VAKKAM̐, kidney.

vaggiyo (adj.), belonging to a group.

VAGGU (adj.), beautiful.

VACCO, lustre.

VAJATI, to walk.

VAJIRO, Indra's thunderbolt.

VAÑCANIKO, deceitful.

VAÑCETI (caus.), to deceive.

VADḍHATI, to grow, to increase; to pour out.

VANNO, appearance, beauty, form; caste; *vaṇṇavā* (adj.), having beauty.

VATA (interj.), indeed! verily!

VATTATI, to take place.

VATTHAM̐, cloth; raiment.

VATTHU (n.), substance.

VATTHU (m.), a site, a building (Skr. *vāstu*).

VADATI, to declare; to speak.

VANAM̐, wood, forest.

VANATHO, desire, lust.

VANIBBAKO, mendicant.

VANDAKO, praising.

VANDATI, to praise.

VAPATI, to sow.

VAPPO, sowing.

varaṇṇu, knowing what is excellent.

varado, giving what is excellent.

varāhara, bringing what is excellent.

VARO (adj.), excellent.

VALĪ (f.), a wrinkle.

vālittaro (adj.), wrinkled.

VASATI, to dwell.

vasalako, wretched, outcast.

VASĀ (f.), serum; marrow of the flesh.

VASALO, outcast.
 VASSO, rain ; a year.
 VĀ (conj.), *vā—vā*, either . . or.
 VĀCĀ (f.), word, saying, speech.
 VĀTO, wind.
 VĀDITĀM, music.
 VĀDO, speaking, speech.
 VĀYAMATI, to struggle, to strive.
 VĀYĀMO (t. t.), exertion, endeavour.
 VĀSO, dwelling, living, abode.
 VĀHANAM, carrying ; a vehicle ; an animal used in riding.
 VI (prep.), used in composition, asunder, apart from.
vi-kālo, wrong time.
 VIGGAHO, body ; *manusa°*, a human being. [persing.
vi-kiraṇo (adj.), squandering, dis-
vi-kkandati, to cry out.
vi-gāhati, to obtain.
vi-cakkhano, knowing, wise, discerning.
vi-carati, to wander.
vi-cāro, investigation.
 VICIKICCHITĀM, doubt.
 VICCHIKO, scorpion.
vi-jānā-vato (adj.), understanding.
vi-jeṭi, *vi-jinati*, to conquer.
 VIJJATI, to know (see Grammar).
 VIJJATI, to be, to exist.
 VIJJĀ (f.), knowledge, wisdom.
 VIJJU (f.), lightning.
viṇṇuko (adj.), lightning.
 VIÑÑANAM, consciousness, intelligence.
viññāpeti (caus. to *viññāti*), to speak to, to address, to inform.
 VIÑÑU (adj.), intelligent.

VI-TAKKO, reflection, thought.
 VITACCHIKĀ (f.), scabies.
 VITTAṂ, property, wealth.
vitthāreti, to declare, to amplify ;
 aor. *vitthāsi*. [cation.
vitthāro, detail, extension, amplifi-
 VIDŪ (adj.), knowing, wise.
 VI-NAYO, training.
 VINĀ (adv.), without.
vi-nāseti, to waste.
vineti, to remove, to put away.
vinodanam, removal, dispelling.
vinodeti (caus.), to dispel.
 VINDATI, to acquire.
vi-pāceti, to be indignant.
 VI-PARI-ÑĀMO, change, reverse.
vi-ppa-mutto (p. p. p.), released.
vi-ppa-yogo, absence.
vippu-vasati, to go abroad ; p. p. p.
vippavuttho.
vippavāso, absence ; *ticivarenca*
avippavāso, not parting with the
 three robes.
vi-ppa-ñidati, to become calm.
vi-bhajati, to divide, to distinguish.
 VIBHAVO, power, prosperity.
 VI-BHAVO (t. t.), absence of ex-
 istence, formless existence.
vibhāvayati, to understand.
vibhūsanam, adornment.
vi-muñcati, to release ; p. p. p.
vimutto.
 VI-MUTTI (f.), release.
 VI-MOKHO, release.
 VI-MOCAYAM, releasing.
vi-rajo, free from corruption, pure ;
 free from dust.
vi-rajjāti, to be displeased ; p. p. p.
viratto.

VIRATI (f.), abstinence.
vi-ramati, to abstain.
vi-ravati, to cry aloud.
vi-rāgo, absence of desire.
virā'eti (caus.), to put away.
VIRIYAM, exertion, strength.
vi-rūhati, to go on.
vi-rocati, to be brilliant.
VILEPANAM, toilet perfume.
vi-varati, to open ; p. p. *vivaṭo*.
VI-VEKO, separation, seclusion ; discrimination.
viviccati (pass.), to separate oneself.
VISAM, poison.
vi-samo (adj.), uneven.
vi-suddho, (adj.), pure.
VISŪKAM, show, spectacle.
VISŪCIKĀ (f.), cholera.
VISEO, distinction.
vi-ssuto (adj.), renowned.
viharati, to dwell.
VI-HARO, living ; Buddhist temple.
vi-himsati, to hurt.
VIHĪMSĀ (f.), hurting.
vīta-malo, spotless.
VĪTO (adj.), devoid of ; *a-vīto*, not free from.
vītipatati, to transgress.
vī-ti-sareti, to remind mutually.
VĪRO, hero.
VĪSATI (num.), twenty.
VUTTHI (f.), rain.
VUTTI (f.), conduct.
vusitavā, dwelling, residing.
vusi-mā (adj.), dwelling.
vūpakaṭṭho, distant, removed.
VŪPASAMO, pacification.
VE (interj.), indeed.
VENU (m.), a bamboo, a reed.

VEDAGŪ (t. t.), knowing the law.
VEDANĀ (f.) (t. t.), perception, sensation.
VEPULLAM, development.
veyyā-karaṇam, explanation.
VEYYĀBĀDHIKO, sick, ill ; to *byābādho*. [abl.).
VERAMAṆĪ (f.), abstinence (with **VEROCANAKO**, bright.
VELĀ (f.), time, occasion.
VELO, time.
VEVANNIYAM, change, diversity.
VESĪ (f.), harlot.
VEHĀSO, sky.
VOROPETI (caus.), to deprive of.

S.

SA, as first member of a compound 'with.'
SAMYOJANAM (t. t.), bond, attachment.
samhanti, to strike.
SAKO (adj.), own.
SAKKACCA (adv.), attentively.
SAK-KĀYA-DITṬHI (t. t.), conceit.
SAK-KĀYO, own body or person.
SAK-KĀRO, hospitality.
sak-karoti, to receive hospitality, to honour.
SAKKO (adj.), able.
SAKKHĪ, witness.
SAKHĀ (m.), companion, friend (see Grammar).
SAGGO, heaven.
SANĀKAPPO (t. t.), thought, imagination, aspiration.
saṇ-kampati, to quake, to tremble.
saṇ-kuddho, angry.

SAÑ-KHĀRO (t. t.), the elements, matter.
sañ-khipati, to shorten, to abridge.
sañ-khittena, concisely, briefly.
SAÑ-GAHO, protecting.
SAÑ-GĀMO, conflict, battle.
SAÑ-GHĀṬĪ (t. t.), one of the three robes of a priest.
SAÑGHO, the Buddhist clerical community.
SACE (conj.), if.
SACCAM, truth.
sacchikaroti, to see face to face ;
 p. p. p. *sacchikato*.
SACCHIKIRIYĀ (f.), realization.
sañcicca (adv. ger.), intentionally.
SAÑJATI (f.), birth.
saññamo, refraining.
SAÑÑĀ (t. t.) (f.), perception.
SATHO (adj.), wicked, crafty.
SATṬHI (num.), sixty.
SANHO (adj.), soft ; smooth, gentle.
SATAM (num.), a hundred.
SATI (f.), thoughtfulness, remembrance.
satimā (adj.) of retentive memory ;
 thoughtful, reflecting.
sato, p. p. p. *sarati*, recollecting, mindful.
SATTA (num.), seven.
SATTATI, seventy.
sattavāso, abode of beings.
SATTO, being.
SATTHAM, weapon.
SATTHĀ (m.), teacher.
sad-attho, one's own advantage.
SADĀ (adv.), always.
SAD-DAHATI, to believe ; p. p. *saddahāno*.

SADDO, sound.
SADDHĀ, faith.
SADDHIṀ (adv.), with.
SANTAM (a term for Nibbāna).
san-tatto, scorched.
san-tarati, to be in haste.
SANTIKE (adv.), in the presence of.
SANTUTṬHĪ (f.), contentment.
SANTUSSAKO, contented.
SANTO, true, good.
san-dasseti (caus.), to show, to teach.
san-diṭṭhiko (adj.), visible.
san-dhūpāyati, to smoke.
san-nayhati, to bind, to fasten.
san-ni-patati, to assemble.
sannipātiko (adj.), gathered together.
SAPADĀNAM (adv.), constantly ;
sap^o piṇḍāyu carati, goes his begging-rounds constantly.
SAPPI, cow's butter.
sap-puriso, good man.
sabbattha (adv.), everywhere.
sabbattho, in every respect.
sabba-dhi, from all sides.
SABBO (pron. adj.), every one, all (see Grammar).
SABHĀ (f.), an assembly.
samaṇako, wretched *samaṇa*.
SAMAÑO, an ascetic.
SAMATTO (adj.), complete.
SAMATHO, tranquillity.
SAMANTO, all, entire ; *samantā*, from every side.
samannāgato, endowed with.
SAMAYO, time, assembly, agreement ; *ekaṃ samayaṃ*, once upon a time.
sama-vekkhati, to take into consideration.

sam-ā-gacchati, to assemble.

sam-ā-carati, to follow.

sam-ā-dapeti (caus. *samādiyati*), to instigate, to advise.

sam-ā-dahati, to put together ; pass.
samādhīyati, to become tranquilized.

SAMĀDHI (f.) (t. t.), meditation.

SAMĀNO (adj.), equal, same, similar. [ment.

SAM-Ā-PATTI (f.) (t. t.), attain-

sam-ā-hito, steadfast.

sam-ikkhati, to consider, to reflect.

SAM-ITI (f.), assembly.

sam-uk-kaṇṣati, to exalt.

sam-ug-ghāto, removal.

sam-ut-ṭhānam, rising, originating.

sam-ut-tejeti (caus.), to stir, to excite.

SAM-UD-AYO, rise, origin.

sam ud-eti, to arise ; *samudito*, elevated.

SAMUDDO, sea.

sam-upabbūho (p. p. p.), set up.

sam-ūhanti, to remove.

SAMO, equal.

sam-pa-kampati, to tremble, to shake ; *a-sam-pa-kampiyo*, that cannot be shaken.

sam-pajano, conscious.

sam-patto (p. p. p.), endowed with.

sam-pa-dhūpāyati, to smoke in volumes.

sam-panno (p. p. p.), endowed with.

SAM-PA-YOGO, union, presence.

sam-parāyiko (adj.), relating to the future.

SAM-PARĀYO, future state, next world.

sam-pa-vedhati, to tremble.

sam-pa-sādanani, making serene ; tranquilization.

sam-passati, to behold, to discern.

sam-pa-haṇseti (caus.), to gladden, to delight, to praise.

sampha-ppa-lāpo, frivolous talk.

sam-phassa-jo, arising from contact.

SAM-PHASSĀNAM (t. t.), contact.

sam-phasso, contact.

sam-bahulo (adj.), many.

sam-bādho, pressure, straits.

SAM-BOJJHAṄGO (t. t.), constituent of bodhi.

sambhav-esi (adj.), seeking rebirth.

SAM-BHAVO, production.

sam-mannati, to agree to, to decide ; to sanction.

SAMMĀ (indecl.), fully, thoroughly (used frequently in composition) ; *Sammā sambuddho*, the All Wise.

sam-mukhī-bhūto, confronted.

sam-mukho (adj.), face to face.

SAM-MUTI (f.), consent, choice, determination.

sam-muyhati, to be stupefied ; p. p. p. *sammūḷho*.

sam-modati, to agree with ; *saddhim* s°, to exchange friendly greetings.

SAMVARĪ (f.), night.

sam-vāso, living with.

sam-viggo, excited.

SAYATI, to lie down.

SAYANAM (SENAM), lying, sleeping ; bed, couch.

SARANAM, refuge.

SARABŪ (f.), a lizard.

sarito (p. p. p.), flowing.

SARĪRAM, body.

SARO, sound.

SALĀKĀ, a peg ; slip, bit of wood.
sal-lahuko (adj.), light.
SALLĪNO, bent together.
SAVAṆAM, hearing.
SASSU (f.), mother-in-law.
SAHA (in composition), together, with.
saha-gato, accompanied.
sahasā (adv.), with violence.
SAHASSĪ, thousand (in composition).
SAHĀ (adv.), with.
sahā-sīlī (adj.), being fond of society.
SĀKACCHĀ (f.), conversation.
SĀDHU (adv.), well, good.
SĀṆAM, hempen cloth.
SĀMĪCĪ (f.), correctness.
SĀYAṆHO, evening.
SĀYATI, to taste.
SĀRATHI, charioteer.
sārāṇīyo (adj.), that which should be remembered.
sā-ruppo (adj.), fit, proper.
SĀLI (m.), rice.
SĀLIKĀ (f.), the maynah-bird.
SĀVAKO, a disciple.
sāveti (caus. to *suṇoti*), to impart, to inform.
SĀSANAM, order, command.
Buddhas^o, the teaching of the Buddha.
SĀSO, asthma.
SIKKHATI, to learn.
SIKHĀ (f.), peak, summit ; *aggi-sikhā*, flame of fire.
SIKKHĀPADAM (t. t.), sentence of moral training.
SĪṄGHĀNIKĀ, mucus of the nose.
SITO (Skr. *çrita*), resting upon.

SIPPAM, skill.
SIRIMSAPO, a snake.
siri-ma (adj.), having magnificence, glory.
SIRĪ (f.), fortune, prosperity.
SILĀ (f.), a rock.
SILOKO, a stanza, a *çloka*.
SIVIKĀ (f.), a palanquin.
SIVO (adj.), auspicious, blest, happy.
SĪMĀ (f.), boundary, limit.
SĪTAM, coldness.
SĪTO (adj.), cold, cool.
SĪLAM (t. t.), nature, character ; moral character, piety.
SĪLABBATAM (t. t.), affection of good rites.
sīla-vā (adj.), virtuous.
SĪLI (adj.), having a habit, disposition ; *niddā-s*^o, drowsy, slothful.
SĪSAM, head.
SĪHO, lion.
SU (in composition), well, good.
SUKO, a parrot.
SUKHO (adj.), blest, happy.
SUKHO, bliss.
SU-GATO, happy (epithet of the Buddha).
su-gandho, of good smell.
su-ggahito (adj.), grasped.
SUCI (f.), purity.
su-cinno, well done.
SUNŅĀGARAM, solitude, place void of houses.
SUṆOTI, **SUṆATI**, to hear (see Grammar).
suto (p. p. p.), heard, renowned.
sudam (part.), sma + idam.
su-dul-labho, very difficult to obtain.
SU-DHAMMATO (t. t.), perfection.

SUDDHO (adj.), clean.
su-paṭi-panno, well-conducted.
 SUPATI, to sleep.
 SUPINAM, sleep. [joined.
su-ppa-yutto (p. p. p.), thoroughly
su-bhavo, easily supported.
su-mano, satisfied.
su-māpito (adj.), well-built.
 SURĀ (f.), intoxicating liquor.
 SURIYO, the sun.
su-vi-jāno, easily known.
 SUSU, a boy.
 SUSSUSĀ (f.), desire to hear.
 SŪJU (adj.), conscientious.
 SŪLO, rheumatism.
 SEMHAM, phlegm.
 SEKHO (t. t.), one who is under
 training.
 SETṬṬHO (adj.), best, foremost.
 SEDO, sweat, moisture.
 SENĀ (f.), army.
 SEN-ĀSANAM, [sleeping and sit-
 ting] dwelling.
seyyako (adj.), lying, sleeping.
 SEVATI, to serve, to follow.
 SEVANĀ (f.), addicted to, devotion
 to; *A-sevanā*, not addicted to.
 SO (pron.), this (see Grammar).
 SO (adj.), own; *sam* (adv.) by
 oneself.
 SOKO, sorrow, grief.
 SOCATI, to grieve.
socanattam, mourning.
 SOCANAM, mourning.
 SONḌO (adj.), addicted to drink;
 fem. SONḌĪ.

SOTAM, ear. [tion.
 SOTĀPATTI (f.), (t. t.), sanctifica-
 SOTTHANAM, blessing.
 SOBHATI, to shine.
 SORACCAM, tenderness.
sovacassatā (f.), pleasant speech.
 SOSO, consumption.
sv-akkhāto, well told.

H.

HA (interj.), truly.
 HATṬHI (m.), elephant.
 HATṬHO (p. p. p.), bristling.
 HATTHO, hand.
 HADAYAM, heart.
 HANTI, to kill.
 HANDA (interj.), come on!
 HAMMIYAM, house surrounded
 by walls.
 HARATI, to carry away.
 HARI (adj.), green.
 HARITAM, grass.
haritattam, greenness, yellowness.
 HAVE (interj.), truly.
 HI (part.), for, because; certainly,
 indeed; also.
 HIMSATI, to hurt.
 HIRANŃAM, gold.
 HIRĪ, modesty, shame.
 HITO (p. p. p. and adj.), beneficial.
hino (p. p. p.), wasted, decayed.
 HETHETI, to injure.
 HETṬHIMO (adj.), lower, lowest.
 HETU (adv.), on account of, by
 means of.
 HOTI, to be; see *bhavati*.

SINHALESE ALPHABET.

VOWELS.

අ a. ආ ā. ඉ i. ඊ ē. උ u. ඌ ū. එ e. ඔ o.

VOWEL SYMBOLS.

◌. ◌̄. ◌̇. ◌̂. ◌̃. ◌̄. ◌̄̄. ◌̄̄̄.

ක ka. කා kā. කි ki. කී kī. කු ku. කූ kū. කෙ ke. කො ko.

භු khu. භූ khū.

NASAL VOWELS.

The symbol is ◌̣. අ̣ aṃ. It is also used for any nasal before another consonant.

CONSONANTS.

ක ka.	ඛ kha	ග ga.	ඝ gha.	ඛ na
ච ca	ඡ cha	ජ ja.	ඣ jha	ඤ ña
ට ta	ඨ tha	ද da	ඳ dha	ණ ña
ඔ ta	ථ tha	ඳ da	ඳ dha	ඳ na
ප pa.	භ pha	ච ba	භ bha	ම ma
ය ya	ර ra	ල la.	ව va	
ච sa	භ ha	ල la.		

CONSONANT SYMBOLS

ය y. භ bya.
 ට r. භ bra.
 Virama. ට k. ම m.

COMPOUND CONSONANTS.

භ nga ම ñca භ ñja භ nda භ lha.
 භ ddha. භ cca. භ bba. ම mba.

භ kkha. භ jjha භ lha භ ndha

BURMESE ALPHABET.

VOWELS.

အ *a*. အာ *ā*. ဣ *i*. ဤ *ī*. ဥ *u*. ဦ *ū*. ဧ *e*. ဩ *o*.

VOWEL SYMBOLS. } or 7. o o u u o o o

ကက. ကက. ကိ. ကိ. ကု. ကု. ကေ. ကေ.
ဂါ gā ဂေါ go.

NASAL VOWELS. The symbol for the nasal vowels is °
 3̃ am. It is also used to express any nasal before
 another consonant.

SIMPLE CONSONANTS.

က	ka	ခ	kha	ဂ	ga	ဃ	gha	င	na
စ	ca	ဆ	cha	ဇ	ja	ဈ	jha	ည	ña
န	ta	ဌ	tha	ဉ	da	ဍ	dha	ဏ	na
တ	ta	ထ	tha	ဒ	da	ဓ	dha	န	na
ပ	pa	ဖ	pha	ဗ	ba	ဘ	bha	မ	ma
ယ	ya	ရ	ra	လ	la	ဝ	va		
ဆ	sa	ဟ	ha	ဠ	la				

CONSONANT SYMBOLS.

c	na.	နီ	နီ	ika	
ယ	ya.	ယ	ယ	yya	၍ khya
ရ	ra.	က	က	kra	ဗ bra.
ဝ	va.	တ	တ	tva	
ဟ	ha	ဏ	ဏ	ṇha	မ mha.

Virāma ဝ တီ t.

COMPOUND CONSONANTS.

က	kkha	ခ	cca	င	ttha	စ	dda
န	nda	ဇ	ttha	ဆ	dda	ဗ	na
ပ	ppa	ဗ	ppha	မ	mma	ယ	ma
		ဆ	ssa				

KAMBODIAN ALPHABET.

VOWELS.

អ a. អ៊ a. ឺ i. ឺ̄ i. ឡ u. ឡ̄ u. ឌ e. ឌ̄ o.
 អ៊ អ៊ អ៊ អ៊ អ៊ អ៊

VOWEL SYMBOLS.

៖ ៖ ៖ ៖ ៖ ៖ ៖ ៖ ៖ ៖
 ក ka. ក្ក ka កិ ki. ក្កិ ki. ក្ក ku. ក្ក̄ ku. កេ ke. ក្កេ ko.

NASAL VOWELS. The symbol ៖ is added to the simple vowel: អ៊ am. It is also used as a nasal before another consonant.

SIMPLE CONSONANTS

ក ka. ខ kha ក ga. ឃ gha. ង na
 ច ca ឆ cha ជ ja. ឝ jha ញ ña
 ត ta ត្ថ tha ឌ da ឝ dha ណ na
 ត ta ត្ថ tha ឌ da ឝ dha ង na
 ប pa ផ pha វ ba វ̄ bha ម ma
 យ ya រ ra ល la វ va
 ស sa ហ ha ឡ la

COMPOUND CONSONANTS.

Symbol for ra ្រ bra ្រ ndra
 " " ma ្រ hma ្រ sma
 " " gemination ្រ ្រ'ssa ្រ ppa

ក្ក kha ឡ ឡ̄ ingha ក្ក ccha ក្ក̄ ñca ឡ ឡ̄ ttha
 ក្ក̄ nda ក្ក̄ ttha ក្ក̄ tva ក្ក̄ ddha ក្ក̄ dva
 ក្ក̄ nna ក្ក̄ mba.

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